

A Defence of the Appendix.

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# A REPLY

TO CERTAINE AVTHORITIES  
alleaged in Answer to a Catalogue of Catholike  
Professors, called, *An Appendix to the Antidote.*

WHEREIN

Also the Booke fondly intituled, *The Fisher caught in his  
owne Net*, is censured. And the sleights of D. Featly,  
and D. White in shifting off the Catalogue of  
their owne Professors, which they vn-  
dertooke to shew, are plainly  
discouered.

By L. D.

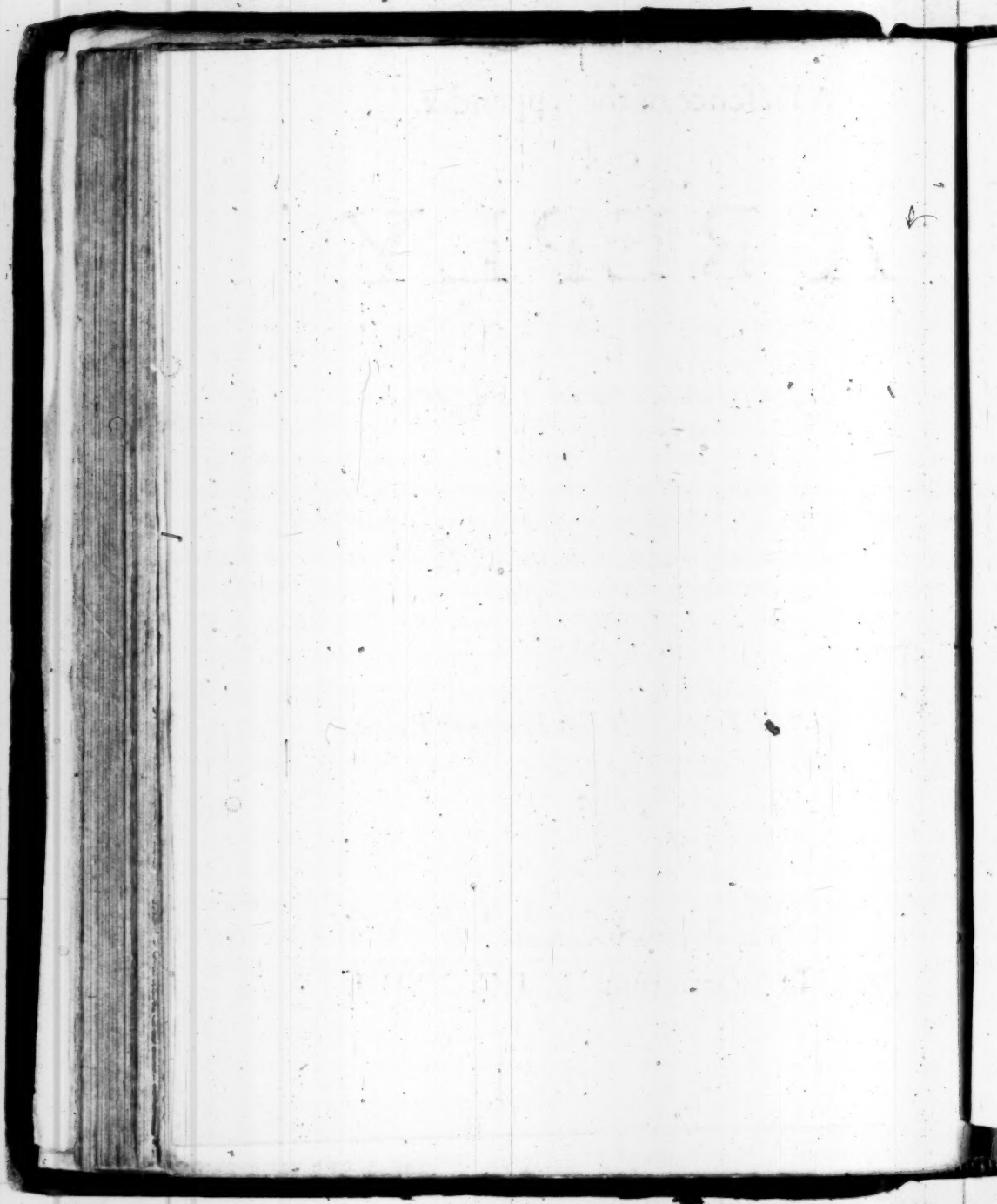
To the R<sup>t</sup>. VVorshipfull Syr Humphry Lynde.



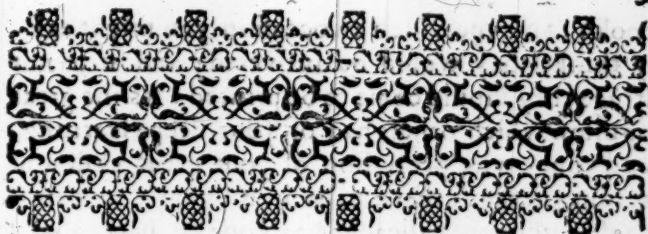
Ecclef. 7. v. 30.

*Solummodo hos inueni, quod feceris Deus hominem rectum; Et ipse  
se infinitis miscueris quaestionibus.*

Permissu Superiorum. M. DC. XXIII.







TO THE RIGHT  
VVORSHIPFULL

Syr Humphry Lynde.

**S**IR. It may be you will take it vn-  
kindly to see vnawares your selfe  
and your papers thus in print. But  
I was moued to doe it by due cō-  
sideration of that which follow-  
eth. I receaued them not as se-  
cret, neyther do I thinke you gaue them to be con-  
cealed. You wrote against a printed Catalogue of  
Catholike Professors, wherof a deare friend of mine  
is the Author, giuen you vpon a former Conference  
which your selfe procured betweene some other of  
my Friends and your Doctors, concerning a Prote-  
stant Catalogue; which Conference though pri-  
uately inteded, was afterwards victoriously printed.  
Wherefore writing them as you did, against such a

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Booke

Booke, and vpon such an occasion, you might easily thinke they would be answered; and it is not strange they should come to be printed. As the great opinion which others had of your deepe learning, and your owne profession of your great skill and reading in the Fathers, made me diligently to peruse those authorities alleadged by you: so hauing well examined them, I thought my selfe diuers wayes obliged to giue a large & full Reply vnto them. And being as you are most extremely, and most vehemently distant in opinion from me; no maruell, if to be better vnderstood, I speak so lowd that all the Land may heare me. And for the same cause you must pardon me, if I rather choose to expose both you & my selfe to the iudgment of others, then hauing take some little paynes in this matter, to make you the only iudge of my labours. The old *Maister Buggs* being carried away with *Ecce in Penetrabilibus*, thinketh to haue found the Messias in your study, and was wholly transported with those chosen places, and selected authorities contayned in your papers; which tending to no lesse then the losse of his soule, merited great compassion: the like may happen to others which deserueth preuention. Your owne Doctors haue already adorned the Pageant of their victory with the publication of your Names: Vnto you is giuen the driuing on of the Chariot: and the old *Maister Buggs* is led in Triumph. Some perchance haue been taken in the net of the Title, and may be freed againe by the net of Christ; which therefore should

## DEDICATORY.

should not hange in the Riuer of priuate papers, when the other flyeth in the ayre, but should be cast into the Sea of the wide World, to gather and draw together all kind of fishes. In this net the Fishers themselues are happily taken, and all they that are not taken, are lost for euer. The other of the Heretikes is but a net to catch flies, which though cunningly wrought, must in tyme be swept away together with the Spiders. They haue printed against vs, and renewed an old Decree against our printing: if no Reply should be made, some of them would thinke, that now they might lye by Proclamation. What greater signe of falshood, the hauing told your owne tale to seeke to stop the mouthes of your Adversaries with old Statutes? But the State neuer intended to make a Law against God, his Word will not be tyed. All Princes should serue it, and all printing Presses must be subiect vnto it. Therefore no maruell, if the taking of one Presse do set two more on worke, and that your Doctors by seeking to suppress the Truth, do presse it forward. You know then what moued me to diuulge your papers. **G**iuing the Fathers their due, I haue told you your owne, but sparingly; and if you knew my hart, you would see, and confesse that I had done it friendly, *Belieue, and you shall vnderstande*, Belieue the Fathers and you shall vnderstand the Fathers, *He that heareth not the visible vniuersall Church, is no better then a Heathen*, and belieueth neyther Church nor Fathers: but the *vnlearned* not knowing the doctrine of the

8 EPISTLE DEDICATORY.

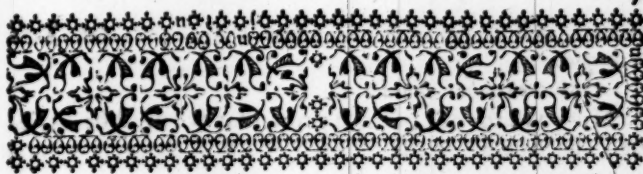
Church, and the *unstable* forsaking that which they  
haue knowne, as they *peruerse the Scriptures*, so al-  
so they preuert the Fathers *to their owne damnation*:  
from the which I beseech God deliuer you, praying  
you likewise to thinke no otherwise of me, then as  
of

*Your unfayned Friend, and  
seruant in Christ.*

L. D.

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THE



# THE AUTHORITIES

ALLEDGED BY

*Syr Humphry Lynde, agaynst the Appendix.*

## Of Myracles.

**E**PIPHANIVS convinceth not *Ebion* of false beliefe, because neyther he nor any of his faction had the gift of working Miracles, but because *Ebion* lykened himselfe to Christ for his Circumcision, and for his Birth: and he answers him, he could not be lyke to God, for that he was but a mortall Man, and was not able to rayse *Lazarus* out of the graue, nor heale the sicke &c. If he would be lykened to Christ, he bid him to doe those things; the which things, if he had required at *Epiphanius* hands, I thinke noe man but would haue doubred of the performance of them.

—Read the place at large, and you shall find it hath no such meaning, as is heere alleadged.

Myracles were necessary before the world belieued, to induce it to belieue, and he that seeketh to be confirmed by wōders now, is to be wondred at most of all himself, in refusing to belieue what all the world belieueth



lieueth besides himselfe. *De Ciuit. Dei, lib. 22. cap. 3. in principio.*

*Shewed to be falsified.*

Now we for our parts, say not, that we must be believed, that we are in the Church of Christ, because *Optatus* or *Ambrose* hath commended this wherein we are, or els because that in all places of the world where our Communiō is frequēted, there are so many Myracles wrought of healing diseases &c. For all these things that are done in the Catholike Church, are approued in asmuch as they are done in the Catholike: And not that it is therefore Catholike, because such things are done there. *August. de vinitat. Eccles. cap. 16.*

*Tertullian*. They will say (sayth he) to excuse themselves for hauing followed Heresy: that their Doctours haue confirmed the Fayth of their Doctrīne: that they haue raysed vp the dead, restored the sicke, foretould things to come, so as they were worthily taken for Apostles. As if (sayth he) this were not written, that many should come working great Myracles, to fortify the deceitfullnes of their corrupt preaching. *De Prescrip. cap. 44.*

*S. Hierome*. The Galathians had the gift of Healing, and of Prophecy, and yet they were insnared by the false Prophets; and it is to be obserued, that powers and signes are seene to be wrought in those that hold not the Truth of the Ghospell, which may be sayd agaynst the Heretikes, that think their Fayth is sufficiently proued if they haue wrought any Myracle, who in the day of Iudgment, shall deserue to heare this saying: *I know you not, depart from me.* *In Epist. ad Galat. cap. 3.*

*S. Augustine*. Let no man sell you fables. *Pontius* hath wrought a Myracle. *Donatus* hath prayed, and God hath answered him from Heauen. First, either they are deceaued, or so deceaue. *In Ioan. tract. 13. Et cont. Faustum Manichaeum. lib. 13. cap. 5. Et de Ciuit. Dei, lib. 20. cap. 19.*

*Answered, Sect. 5.*



## Of Iustification by Fayth only.

**T**His is the worke of God, that he which belieueth in Christ, should be saued without workes; freely (by Grace only) receauing the pardon of his sinnes. *Amb. cap. 1. in Corinib.*

What is the Law of Fayth? Euen to be saued by Grace. Heere the Apostle sheweth the goodnes of God, who not only saueth vs, but also iustifieth and glorifieth vs, vsing no workes heerunto, but requyring (Fayth only.) *Chrys. Hom. 7. Rom. 3.*

*Basil.* This is true and perfect reioycing in God, whē a man is not lifted vp with his owne righteousness, but knoweth himselfe to be voyd of true righteousness, and to be iustified by (Fayth only) in Christ. *Homil. de humil.*

*Theodoret.* We haue not believed of our owne accord, but being called we came; and being come, he exacteth not purity & innocency of life at our hands, but by (Faith only) he forgaue our sinnes. *Coment. 2. Eph.*

*Bernard.* Whosoeuer is touched with his sinnes, and hungreth after rightneousnes: Let him belieue in God, that iustifieth sinners, and being iustified by (Fayth only) he shall haue peace with God. *Cant. Sermon. 22.*

*Answered, Sect. 6.*

## Of Free-will.

**B**ellarmino. Man before all Grace, hath Free-will, not to things morall and naturall, but euen to the works of piety, and things supernaturall. *De Grat. & lib. Arbit. l. 6. cap. vltim.*

*Basil.* There is nothing left in thee O man, to be proud off, who must mortify all that is thy owne, and seeke for life to come in Christ, the first fruits wherof we haue

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already

already attayned in Christ; *owing all, euen that we liue, to the Grace and gift of God.* For it is God that giueth both the Will, and the Deed, according to his good pleasure. *Basil. conc. de humil.*

*Bernard.* To will, is in vs by Free-will, but not to performe nor will. I say, not to will eyther good or euill, but only to will; for, *To will good, is a gift of Grace,* to will euill, is a defect. Free-will maketh vs well-willing, from Free-will we haue power to will, but to will well cometh of grace. *De Grat. & lib. Arb.*

*Augustine.* It is certaine that we are willing when we are so, but it is he that maketh vs so, of whome it is sayd, It is God that worketh the will in vs: It is certayne that we worke when we doe so, but it is he that giueth vs this working power, by adding vnto our will, most effectuell strength, as if he sayd, I will make you work. *De bono perseuer. cap. 12.*

*False cued, and shewed to be falsified.*

*Idem.* Except God first make vs to be willing, and then worke with vs being willing, we shall neuer bring to passe any good worke. *De Grat. & lib. Arbit. cap. 16.*

*Idem.* We must confesse, that we haue Free-will, both to good and euill, but in doing euill, euery man, iust and vniust is free, but in doing good, none can be free, in Will & Act, vnles he be freed by him that sayd, *If the Sonne free you, you are truly freed.* *De Corrept. & Gra. cap. 1.*

*Augustine.* We will, but it is God that worketh in vs to will; we worke, but it is God that worketh in vs to worke, according to his good pleasure. This is behoof- full for vs both to belieue and speake. This is a true Doctrine, that our Confession may be humble and lowly, and that God may haue the whole: we liue more in safety, if we giue all vnto God, rather then if we commit our selues, partly to our selues, and partly to him. *August. de bono*

## his Authorities:

*bono persecuter. lib. 3. cap. 6.*

*False cited.*

*Augustine.* Farre be it from the Children of promise, that they should say: Behold, without thee we can prepare our owne hearts; let none so thinke but those that are proud defenders of their owne Freewill, and forsakers of the Catholike Fayth: for as no man can begin any good without God, so no man can perfect good without God. *Contr. duas Epistol. Pelig. lib. 2.*

*Augustine.* Why doe we presume too much of the power of Nature? It is wounded, maimed, vexed, and lost: let vs confesse it freely, and not defend it falsely; therefore let vs seeke Gods Grace, not to forme, but to reforme it thereby. *De Natur. & Grat. cap. 35.*

*False cited.*

*Non volentis, neq; currentis, sed misserentis est Dei, vt totum Deo detur, qui hominis voluntatem bonam & præparat adiuuandam, & adiunat preparatam.* *August. Enchir. ad Laurent. cap. 32.*

*Answered, Sect. 7.*

## Of the Sacrament.

**C**yprian. The Bread which our Lord gaue to his Disciples, not in Shape, but in Subtance or Nature, changed by the Omnipotency, of the Word, is made Flesh.

1. The words of Cyprian are, *Panis non effigie, sed natura mutatus &c.* which you haue translated in Subtance or Nature: where there is no word of Subtance in Cyprian.

2. The Chapter of *Cæna Domini*, where this place is vrged, is none of Cyprians. *Extat inter opera Cypriani Sermo de Cæna Domini, qui Cypriani Episcopi Carthaginiensis esse non videtur* (inquit Bellarminus) *lib. 2. Euchar. cap. 9.* Author

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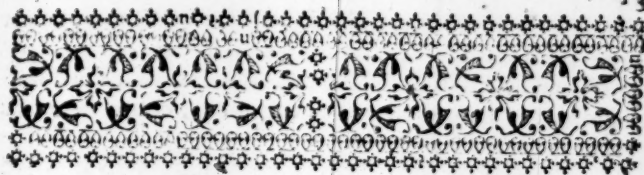
*Sermonis de Cæna Domini, non est Cyprianus, sed aliquis posterior. Bellarm. lib. de Euchar. 4. cap. 26. Author Sermonis de Cæna Domini, est ignotus, inquit Garetius. De veritate Corporis Christi. fol. 181.*

*Cyprian. The Lord in his last Supper wherein he did participate with his Apostles, gaue Bread and Wine with his owne hands: but he gaue his Body to be crucified on the Crosse, to the hands of his souldiars &c. Vt diuersa nomina vel species ad vnâ reducerentur essentiam, & significantia & significata yisdem vocabulis censerentur. De Vnctione Chrismatism.*

*Shewed to be falsified.*

Whereunto you adde, pag 47. in the Margent. *Tertullian; Hoc est corpus meum, hoc est figura corporis mei. cont. Marci. lib. 4. Aug. Christus figuram Corporis sui Discipulis commendauit. In Psal. 3. Ambros. de Sacram. lib. 4. cap. 5. Hier. ad verb. Iouin. lib. 2. Aug. in Leuit. quest. 57. Gelasius cont. Eutichem. Aug. de Doctr. Christian. lib. 3. cap. 16. It is a figure commaunding vs to lay vp in our Remembrance, that his Flesh was crucified and wounded for vs.*

*Answered Sect. 8. & sequent.*



A DEFENCE OF  
THE  
APPENDIX.

TO THE RIGHT  
Worshipfull Syr Humphry Lynde.

Section I.

*The Fisher freed, and the Catcher catcht. In reference to the first point of the Appendix, shewing the continuall Visibilty of the Catholike Church.*



Our owne Doctors in your owne house professed, as you know, *The true Church must be able to name Professors in all Ages, & made it the very ground of their Argument, in that Dispute. Wherefore in all reason, before you went about to answer the Booke, which you receaved of the Catalogue of our Professors, you should haue giuen another, or referred vs to some booke of another of yours. And that*

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so



so much the more, because hitherto such a Catalogue on your side hath byn held impossible to be found, made, or produced. And hauing beene euermore demaunded and required for a hundred yeares together, could neuer as yet be seene nor obtayned.

Certainly, those your Champions which were chosen by your selfe, and with great expectation undertooke to doe it, when they came to the Tryall, performed nothing; and all that they did, was but cunningly to auoyde the Question, given in these expresse termes.

*Whether the Protestant Church was in all Ages visible, especially in the Ages before Luther; and whether the Names of such visible Protestants in all Ages can be shewed, and proued out of good Authors?*

Wherein euery man may see, there was nothing els demaunded, but a playne Catalogue or Table, of the Names of your Professors in all Ages proued by good Authors. According wherunto, they receaued also another paper before the meeting, which there was publickly read, that ech partie should produce their Catalogues out of good Authors, and then interchangeably by termes defend them. But this Table or Catalogue of the names of our Professors seemed a Lyon in the way of your Doctors, which therefore they durst not come neere nor behold, but sought by diuers straines to eschew it, and to turne the eyes and eares of the audience from their expectation of it.

As first they sought to make two Questions of the Question propounded; and flying the latter part, instead of shewing the visibility of their Church, they would haue proued it *a Priori* (as they tearmed it) without shewing their visible Pastors, which was the poynt demaunded.

Secondly, they deride their Aduersaries, for demaunding the Names of their Professors, as if they had imperinently called for a *Buttry Booke*, of the Names of those, that



that euer were admitted into the Church of Christ; irregularly comparing the Histories of the Church wherein the Names of her Bishops, Martyrs, and other holy Men, were carefully recorded, to Buttry Bookes of Names. And for the same cause calling their Aduersaries *Nominally*, they boasted themselues to be *Realls*; as if their Aduersaries had demaunded, no Men, but only Names of Men: or as if the Professors of the true Faith, like Knights Errants, or those of the round Table, had been no reall Men at all, but only names; which is asmuch to say, as that the Histories of the Church were meere fables.

Thirdly, they sought to flinch by propounding sundry tymes, diuers other Questions to be disputed. Which was, as it were, to put vp many Hares before the Hounds, thereby to concale the Kennell of that Fox which was then hunted.

Fourthly, they endcaoured to diuert the Question, from prouing themselues the true Church, by naming the visible Professors therof in all Ages, which was the thing demaunded; to proue the same by assuming they held the truth, that is to say, in euery particular Controuersie; as for Example, in denying of Transubstantiation, Merits of Works and the like. Which was as plaine a *Transition*, as if in case the Question had byn about Transubstantiation, their Aduersaries should haue gone about to proue it, by prouing themselues to be the true Church that held it. For both these kinde of proofes by a remote *Medium* do evidently transferre the Question; the one from a generall to a particular point, which was your Doctors fault: the other from a particular to a generall, as in the other Example.

Fifthly, being called vpon by the Hearers, and especially by the Protestants themselues, which were ten to one, and confided much in their owne cause, to giue the Names of their Professors in all Ages; they named only Christ and his Apostles, with others, one or two  
more

more of the first Age alone. Which according to the question vndertaken, they should haue proued to be Protestants, by naming Protestants that succeeded them in all Ages following; but seeking euermore to auoyde that Rocke, they would haue staid there, and before they went any further, vrged to proue the Professors of the first Age to be Protestants, not by naming their Successors, but by examining their Doctrines; Which againe had been to diuerte from the matter, and to runne from the generall point then in Question, to all particular Con-  
trouersies.

Sixtly; Therefore when none of these deuises could satisfy the expectation of the Hearers, fearing as it seemed, least, according to the words of the Question and playne intention of that meeting, they should haue byn vrged againe by the Hearers, to set downe a full Catalogue of all Ages, as once before they were importuned to doe, they suddenly brake off, and so departed.

Seauently; My L. of Warwicke imagining perchace that this proceeded not so much from lacke of ability, as from want of due preparation, on their behalfe promised a Catalogue within 2. or 3. dayes, which though sought agayne by letter, neuer yet appeared.

Eightly; The Answerers themselues repayred the next day to your owne house, agayne offering to deliuer their Catalogue with one hand, so they might receaue yours with the other. Which another standing by, vvhome they also tooke to be a Protestant Minister, affirmed to be very reasonable and indifferent. But you answered, You knew their minde for that point, and that they would neuer doe it, before the Names of the first Age were tryed, and so of the rest in order.

Ninthly; a printed Catalogue was sent to your selfe in particuler, hoping it might serue as an engine to importune, and as it were to extort another from you, or from your Doctours. But all in vayne, which maketh  
many

Sect. 1. *The Catcher catcht.*

many much to feare, that this Catalogue of your Professors, will neuer be produced, and consequently that your Church, cannot possible be the true Church of Christ.

And now no maruell if some of the Hearers, when they saw the Booke of *The Fisher caught in his owne Net*, written as it were in triumph of your victory in that Dispute, compared it to those other Puritan Bookes, which haue been lately printed of the great victories of the Protestants in their Warres against the Catholiks beyond the Seas: whereas in truth, not the Catholikes, but the Protestants themselves, haue beene alwayes notoriously vanquished and ouerthrowne. And presuming it came forth from his owne fingers that hath the principall part therein, they spare not to say, that it better deserued to be called, *The seates, and lyes of Doctor Feat-Lye*, then the other Title; which in falshood well agreeing with the Booke it selfe in that respect alone, might iustly seeme a fit lace or facing for it. For besides the sundry shifts and slights of the Doctors containd in it, they accuse it also of many grosse vntruthes without end or number; in relating things out of due place and order, to their owne aduantage; in daubing and amplifying the speeches of *D. Featly* with much addition, and subtraction of matter: As for Example.

1. That *M. Buzzes*, the old Gentleman, who first desired the former Dispute, was sicke, and solicited in his sicknes by some Papists about him to forsake his Religion: And that it was feared he would haue fallen from his Fayth, if he had not recovered of his sicknes: which is altogether false.

2. That he was much confirmed in his Religion, by hearing the former Disputation: which vnlesse he did extreemly forget himself (hauing often sayd the contrary) is also false.

3. That you *Syr Humfrey*, found *M. Fisher* by chance

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in

in *Drurie Lane*; whereas you know, you came of purpose to offer him a friendly Conference with *D. White*.

4. That *M. Fisher* hauing written the Question, added vnder his owne hand, he would answere vpon it negatively, *As challenging and expecting Opposers*; which was false, for he was first asked by your self, whether he would oppose or answere: whereupon he wrote he would answere.

5. That you *Syr Humfrey*, tould *M. Buggs*, if *M. Fisher* would come with foure, or six at the molt, they should be admitted for his sake, whereas it was expressly agreed on, that *D. White* and *M. Fisher*, should only bring an Assistant, foure Witnesses, and a Writer, and no more, with each of them, and that the matter should be kept secret, thereby to make the meeting very priuate. Which *M. Fisher* duly obserued, but when he came he found the house full of Protestants contrary to former agreement.

6. That *D. White* and *D. Featly*, being inuited by you to Dinner, and staying a while after Dinner, had notice giuen them (as it were by chance) that some Iesuits were in the next roome, ready to confer with them, and that the Doctors were at last perswaded to haue some Conference with them. As if forsooth they had neuer heard of the meeting before; when the truth is, that some daies before, *D. White* had receaued the Question, and vnder-tooke to oppose agaynst it, though afterward for more security he vsed *D. Featly* for his Champion, and both of them came thither of purpose, to make good the former challenge.

7. The Question was falsely and sophistically printed, by putting into the midst thereof the figure of (2) in fauour of the Opposer, who sought to make it a dubble Question.

8. Before the Disputation began, *D. Featly* hauing propounded many other poynts of Controuersie to dissent the Question, That *M. Sweete* should answere they were

**Sect. 1. The Catcher catcht.**

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were scholasticall poyns not fundamentall. Which was not so; only he affirmed they were nothing to the purpose. Which he was moued the rather to say, because a little before he had desired two things of the Auditorie.

1. That all bitter speeches might be forborne. And 2. that nothing might be heard or spoken which was beside the Question.

9. That M. Fisher being charged to haue slaundred Doctor *White* in a former Conference, answered nothing: which is false; for he stood vp, and solemnely protested vpon his Conscience, that he neuer slaundred him.

10. And againe, that being charged to answer vpon his Conscience, whether he believed Christ and his Apottles taught the Protestant faith, he refused to answer. Which is meerely false. It is true, that D. *Featly* before he began to dispute, coniured M. Fisher after an insolent manner, to answer according to his conscience, which M. Fisher accepted, and wished him to doe the like.

I omit many other such *Feates*, which the Hearers when they read, affirmed to be plaine *Lyes*, from whome soeuer they proceeded. If the Doctors according to their vndertaking, had giuen a sufficient and full Catalogue of their Professors in all Ages, *The Fisher had bene taken indeed in his owne Net*, and caught in the Question which himself propounded; but contrarily hauing taken more vpon them then they were able to performe, and not being able to set downe the Catalogue, which according to the issue of the Question was then expected, the Doctors themselues were manifestly taken in the Net of the Fisher. Wherein, by professing as they did, that, *The true Church must be able to Name Professors in all Ages*, they haue so intangled themselues, that howsoeuer they may dance in this Net to their owne shame and confusion, they can neuer get out, vntill they name them.

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And



And now to come home againe to your selfe (endeavouring in the meane tyme as you doe to ouerthrow the succession of their Church, and not being able to shew another of yours) what do you get, or what do you seeke therby, but only the ruine and demolishment, both of your Church and theirs, leauing no true Church vpon the earth, which cannot subsist without a visible succession of Professors to be named in all Ages, as you and your Doctors haue vrged? And by consequence, for want of such a visible Church, you leaue no true Fayth at all, nor true Religion in the world. *And who is a Naturall, but he that denies it?*

Wherefore to conclude this Section, your Doctors with a great deale of noyse, hauing filled the aire with nothing but smoke. If now their Aduersaries should turne their owne Ordinance against them and reason thus, it is not your valor that would be able to defend them.

*The Church that is Catholike as it ought to be, or the Church whose sayth is Eternall, or the Church of Christ and his Apostles, must be able to name Successors in all Ages. But the Protestant Church is not able to name the Professors of their Fayth, nor the Successors therein, to Christ and his Apostles in all Ages. Ergo, the Protestant Church is not Catholike as it ought to be, nor the Church whose Fayth is eternall, nor the Church of Christ and his Apostles. The Maior is their owne, and publickly produced by the. The Minor cannot be denied vntill the Names be shewed. Wherefore vntill this Fort be built, how can you defend them, or where will you hide them from the power of this Gun-shot? And yet as this worke is plainly impossible to be rayed or performed, so it is no lesse impossible, that the Protestants should be found the true Church, & by Consequence, that any may be saued remayning in it.*



## Section II.

*In reference to a second point of the Appendix,  
shewing their Conuerfions in all Ages.*

**H**AD you giuen vs such another Catalogue of your Professors, as you receaued of theirs, to make your party good agaynst the, you should haue shewed the like Conuerfions of Heathen Nations to the Fayth of Christ by your Ministers in all Ages; as that Booke hath shewed, by their Apostolicall Preachers. And that especially after those tymes wherein you pretend their Church was fallen, and the spirit of God was departed from them. As for Example, in the third Age were conuerted Donaldus King of Scotland, his Wife, Children, and Nobility. The Court of the Prince of Arabia, pag. 20. In the fourth Age, the Bessitès, Dacians, Getes, and Scythians, pag. 26. In the fifth Age, the Sarazens, the Scots, the Irish, pag. 32. In the sixth Age, the Pictes, the Gothes, the Bauarians, the English, pag. 36. 38. In the seauenth Age, diuers Swedians, the Westphalians, and many of our Nation, People of Feisterbandia, of Westphalia, of Holland, the King and Queene of Persia, with forty thousand Percians, pag. 42. 44. In the eight Age, Saxons, Borucluatians, the Frisians, the Hassits, the Thuringians, the Catii, the Erphordians, two Saxon Dukes, pag. 48. In the ninth Age, the Danes, Swethens, and people of Aquitania, the whole island of the Rugians, the Bulgarians, the Ruthens, or Russians, pag. 52. 54. In the tenth Age, Worziuo is the last Pagan Duke in Bohemia, the King of Norway, the Polonians, the Sclauonians, and Hungarians, Heraldus King of the Danes, and Sueno his Sonne, pag. 60. In the eleuenth Age, the Prussians, the Vindians, also Pannonians and Transiluanians, the last

ſed Hūgarians, pag. 64. 65. In the twelſe Age, the Pome-  
 ranians, the people of Norway, Magnus King of the  
 Gothes, pag. 70. 72. In the thirteenth Age, the Liuni-  
 ans, the Lituanians, innumerable Tartarians, pag. 76.  
 78. In the fourteenth Age, the Canary Ilandes, the Chu-  
 mans, the Lipnienſians, Boſnians, Patrinians, and other  
 Sclauonian Nations, pag. 84. In the fifteenth Age, Sa-  
 mogeſſians, the Kingdomes of Bentomine, Guinza, An-  
 gola, and Congo, Zerra Iacob Emperour of the Abiſ-  
 ſyns, pag. 90. In the ſixteenth Age, the Kingdome of  
 Manicongo in Africa, the Kings of Amanguntium and  
 Bungo, innumerable Indians, Iaponians, Bratilians,  
 and other Weſterne and Orientall people, more Coun-  
 tries and Kingdomes then all Chriſtendome before. In  
 the ſeauēteenth Age, the King of Sarra Leana in the Eaſt  
 Indies, with his Brethren and Children, beſides many  
 other in China, Iaponia, Perſia, and other Nations.

This Argument taken from the *great increaſe of fruit  
 which continueth, and abideth among them*, Ioan. 15. 16. and  
 from the wonderfull propagation of their Religion, not  
 only in the firſt five hundred yeares after Chriſt, but alſo  
 much more in the Ages following to this preſent tyme;  
 is ſurely a moſt forcible and ſtrong perſwaſion, that they  
 alone among all other ſortes of Chriſtians, are the com-  
 pany, and people whome God had bleſſed. Haue Ido-  
 lators been choſen and preſerued by Almighty God, be-  
 fore his owne Seruants, to perſwade in the force of his  
 word innumerable people from tyme to tyme, to renoūce  
 and tread vnder their feete the Auncient Gods of their  
 Forefathers, in whome they ſo much confided; and to  
 receaue him for their true and only God, who whipped  
 and crowned with thornes, was nayled to a Crolle in  
 the ſight of the world, and ſo dyed? Haue all theſe ſeueral  
 Countries and Kingdomes, ſo extremely different in cly-  
 mats, in tongues, in affections, in cuſtomes, and in na-  
 tures beene voluntarily reduced to the vnity of one and  
 the

and the same Fayth in Christ, and to the obedience of one Pastor vnder Christ, by the followers of Antichrist? Haue the limmes of the Diuell reformed the sauage, brutish, and wicked manners of so many People and Nations, changing their hartes, and bringing them vpo their knees, to serue their Creator, with piety and humility, and in exercise of all kind of vertue?

Then I must needes confesse, it seemeth vnto me, that eyther God himselfe must be in loue with Idolatry, or Christ himselfe must become Antichrist, or the Diuell himselfe hauing forsaken his malice, is now changed to be a seruant of Christ. Neyther do I see how possibly you can deny these innumerable Nations to haue beene conuerted by the true Church, recommended vnto vs in holy Scripture, vnlesse we deny both Church and Scripture. For by these Conuersions of Nations in all Ages, your Aduersaries doe manifestly proue themselues to be that Church which must in the end conuert all Nations, and was therefore surnamed Catholike or Vniuersall. And thereby it cannot be denyed they make it most apparent (the promises thereof in the Law, *Gen. 22. 17. Gal. 3.* In the *Psalmes, 2. & 71. 6. & 21. & 28.* In the Prophets, *Isa. 2. 2. & 11. & 60. & 61. & 62. Hier. 33. Ezech. 33. 22. Dan. 2. 44. & 6.* In the old and new Testament, *Matth. 24. 14. & 28. 19. Luc. 24. 47.* being so euidently performed by the ) that they alone are the spirituall seede of Abraham, *Rom. 4. 13. Gal. 3.* The inheritance of the Sonne of God, *Psalm. 2. & 47.* The Mountaine on the toppe of Mountaines, *Isa. 60. 12.* The Mountaine filling the world, *Dan. 2. 44.* The glorious City, *Psalm. 86.* whose gates must be alwayes open, that the strength of the Gentiles & their Kings may be brought vnto it: and the Nation and Kingdome, that will not serue it, must perish, *Isa. 60. 11. 12.* That blessed Company *Isa. 61. 9.* whome our Sauour promised to assist all dayes, or euery day, teaching and baptizing all Nations vnto the end of the

the world. *Matth. 28. & 24.* Heere againe (as in the end the former Section) if they should argue Syllogistically against your Doctors in this manner, though you had the strength of Hercules, I think you would hardly be able to defend them. *That Church which converted Nations in all Ages, is the true Church of Christ and his Apostles, recommended vnto vs, in holy Scripture. But the Catholike, and not the Protestant Church, hath converted Nations in all Ages. Ergo, the Catholike, and not the Protestant Church, is the true Church of Christ and his Apostles, recommended vnto vs in holy Scripture.*

### Section III.

*In reference to a third point of the Appendix, shewing their Religion to haue byn confirmed by Myracles in all Ages.*

**H**Ad you giuen vs a view of so many Nations reduced to the Faith of Christ by your Professors as he hath named conuerted by theirs, that your Church might not appeare altogether inferior to theirs, you should haue shewed some points of your Religion confirmed by Myracles against them, as that Booke hath declared many points of theirs in all Ages, miraculously authorized, and as it were subscribed by the hand of God against you; & those so euidently testified not only by Auncient Histories, but also by the holy Fathers themselves, not liable to any exception, in the first five hundred yeares & downewards, as they seeme to enforce all good Christians to belieue them.

As for Example, in the second Age, *Narcissus* Bishop of Hierusalem, turned water into Oyle for the vse of the Church, *Eusebius lib. 6. Cap. 8. & 9. S. Balbina* and her Father restored to health by touching the Chaynes wherewith

### Sect. 3. by Miracles in all Ages.

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with Pope Alexander was bound, Baron. An. 132. n. 2. Cures wrought by the Bodies and Sepulchers of Martyrs. Iustin. quæst. 28.

In the third Age, the Myracles of S. Gregorie the wonder-worker, & some of the wrought by the signe of the Crosse, Nissen. in vita Greg. Thau. And S. Basil. de Sp. Sanct. cap. 29. Also Myracles confirming the Eucharist, & Reall Presence. Cyp. ser. de Lapsis. Also S. Cecily shewed to Valerian the Angell Guardian of her virginitie. Metaphrastes and Surinus in her life.

In the fourth Age, a sicke Woman cured, and a dead Bodie restored to life, by the wood of the Holy Crosse, whē it was first found out by Queene Helen. Ruffin. Hist. lib. 10. Cap. 7. & 8. & Seuer. Sulpit. Hist. sacra lib. 2. Paul. Epist. 11. Niceph. lib. 8. The same miraculously multiplied to satisfy the deuotiō of all Christiāns throughout the world. Paul. Ep. 11. Cyr. catech. 10. Many other Myracles wrought by Reliques, Chrys. orat. cont. Gentēs. By holy-Water, Epiph. har. 30. By adoration of the Blessed Sacrament, Naz. orat. 11. By prayers to our Lady, Nazian. in S. Cyp. By the merites of Martyrs. Ambros. serm. 91.

In the fifth Age, many Myracles wrought by Reliques of S. Stephen, Aug. lib. 22. de Ciuit. cap. 8. By the signe of the Crosse, Constantinus lib. 1. cap. 22. apud Surium, Tomo 4. by S. Germ. in. Also Myracles wrought by S. Hierome, lying on his death bed, and after his decease, the blinde, deafe, dumbe, and sicke were cured: some by touching, some by kissing his Corpes, Eusebius Cæmon. Ep. de morte eius.

In the sixth Age, Myracles wrought to confirme the Sacrifice of the Masse, S. Greg. l. 4. Dial. cap. 57. and Reall Presence, Euag. lib. 4. Hist. cap. 33. Ioan. Diac. lib. 2. de vita S. Greg. cap. 41. To confirme the hohour and inuocation of Saynts, Procop orat. de Edificat. Iustin. Euag. loco cit. Greg. de Myrac. S. Martini l. 2. cap. 5. 6. 7. The vse of I-

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images



images in Processions, and how by one of our Blessed Ladies, painted by S. Luke, a contagious Pestilence was dispelled in Rome, *Ciac. in Greg. 1.* From another Image stabbed by a Jew, issued bloud, *Greg. Turon. de glor. Mart. cap. 22. Sigeb. ann. 560.* Holy Oyle flowed from a Crosse, and from an Image of our Blessed Lady, curing many diseases. *Baron. ann. 564.* Thus the Author of the Catalogue you receaved; And the like Myracles he sheweth in the rest of the succeeding Ages. As many more he might haue added aswell in the first five hundred yeares as after, but that he thought it not necessary, and therefore spared the labour to recollect them.

Which myraculous attestations, we must eyther belieue, and by consequence must also confesse those poynts of Religion confirmed by them, or els we shall not only condemne all Christian Antiquity of lying, and belieuing of lyes, but must lykewise reiect all euidence of credibility founded vpon human testimony; which is no lesse then to destroy the very foundatiōs both of Church, and Common-wealth, and all Society. Wherefore to binde this Burden also on your backe, that it may sit the closser, I will winde it vp in this manner. *That Church whose Doctrine hath bene confirmed by Myracles in all Ages, is the true Church of Christ, and his Apostles. But such is the Doctrine of the Catholike, and not of the Protestant Church. Ergo, the Catholike, and not the Protestant Church, is the true Church of Christ and his Apostles.*



Section IIII.

*In reference to a fourth poynt of the Appendix,  
shewing the Doctrine of the Protestants to  
haue beene censured, and condemned by the Fa-  
thers in all Ages.*

**H** Ad you likewise confirmed your Doctrine by  
such diuine Authority, you should haue shewed  
some one point of their Religion censured by  
any of the Fathers, or condemned by any law-  
full Counsell, as that Booke quoteth about twenty of  
yours notoriously opposed and condemned by them.  
As for Example; Iustification by Fayth only, and  
Deniall of Iustice by Workes; condemned in Symon Ma-  
gus, *Iren. lib. 1. cap. 20.* Extrinsecall Iustice by imputatiō  
only; in the Gnostickes, *Iren. lib. 1. cap. 5.* That no sinne  
can hurt them that are indewed with Fayth; in Eunomi-  
us, *Epiph. har. 76. Aug. har. 64.* That sinne abideth in the  
regenerate; condemned in Proclus, *Epiph. har. 64.* That  
Baptisme doth not walthe away sinne; condemned in  
the Messalians, *Theod. lib. 4. har. fab.* Neglect of the cere-  
monies of Baptisme; condemned in Nouatus, *Euseb. lib. 6.*  
Of holy Chrisme and the seale of our Lord (which is the  
signe of the Crosse so called) condemned in Nouatus and  
his Disciples, *Theod. lib. 3. har. fab.* Derisions of Exorcis-  
mes, and Exufflations in Baptisme; condemned in the  
Pelagians, *August. de Nat. & concupis. lib. 2. cap. 29.* The  
Absolution of Priests not auailable, and the abolishment  
of Confession; condemned in Nouatus and his Disciples,  
*Socrat. lib. 4. cap. 23. Cornel. apud Euseb. lib. 6. cap. 43.*  
*Theod. lib. 3. har. fab. Pacian. lib. aduers. eos.* Denyall of in-  
loynd Pennance; in the Audians, *Theod. l. 4. har. fab.*

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Denyall

Denyall of the Reall Presence; condemned in Iudas Iscariot, *Claud. Xant. Rep. 2. de Eucha. cap. 14. Chrys. hom. 46. in Ioan. 6.* In the Simonians and Saturnians, *Theod. Dial. 3.* condemned likewyle by *Iren. l. 4. cap. 34. post medium.* Impugning the reseruatiō of the B. Sacrament; condemned in the Anthropomorphites, *Cyr. ad Calasyr.* Denyall of Oblations, and Prayers for the Dead; condemned in *Aerius, Aug. har. 53. Epiph. har. 65.* Denyall of Freewill; condemned in *Symon Magus, Clem. Roman. Recog. lib. 3.* In the Manichees, *Aug. lib. cont. Fortunat. Manic.* Ordination and Predestination to sinne, and by consequence, that God is the Author of sinne; condemned in the Predestinate, *Sigeb. 415. Geneb. in Zosimo.* condemned likewise in *Symon Magus, Vin. Lirin. adu. prop. haret. nouitat. cap. 34.* And in *Florinus, Euseb. lib. 5. cap. 20.* That Saynts are not to be inuocated; condemned in *Vigilantius, Hier. cont. Vigil. cap. 2. & 3.* The Images of Christ and his Saynts not to be worshipped; condemned in *Xenaias, Niceph. lib. 16. cap. 27.* Worthip of Saints Reliques to be Idolatry; condemned in *Eustachius, Socrat. l. 2. cap. 33.* and condemned likewise in *Vigilantius, Hier. 161.*

Impugnatiō of single life, and vowed Chastity, and that Marriage is equall to Virginitie; condemned in *Heluidius, and Iouinian, Hier. cont. Heluid. & Iouin.* Disallowance of prescript Fasts; condemned in *Aerius, Epiph. har. 75. August. har. 53.* and in *Eustachius, Socrat. lib. 2. cap. 33.* Noe difference of Merits in Heauen; condemned in *Iouinian, Hier. lib. 2. aduers. Iouin.* Good vse of Riches, preferred before Euangelicall Pouerty; condemned in *Vigilantius. S. Thom. opusc. 17.*

Denyall of one Chiefe Pastor in Earth; condemned in *Nouatus, Euseb. lib. 6. cap. 43.* Denyall of vnwritten Traditions; condemned in the Valentiniāns, *Tertul. lib. de Prasc. & hist. Eccles. lib. 5. cap. 16. lib. 3. cap. 36.* That the visible Catholike Church, might remaine in one parte, and

#### Sect. 4. *Fathers of the first 500 yeares* 29

and perish in the rest of the world; condemned in the Donatists, *Aug. cont. lit. Petri. l. 2. cap. 108. & lib. de Vinitat. Eccles. cap. 2. & per totum librum.*

Thus the Author of the Catalogue; whereunto if I should adde out of the Protestat Apology page 74. and page 127. and pag. 207. how insolently and impiously the most and best learned Protestant-writers doe likewise censure, and condemne the Fathers of the first five hundred yeares, I know you would be ashamed to reade them. But this may suffice, to giue the Reader iust occasion to admire the little conscience of your late English Doctors, in challenging the Fathers of the first five hundred yeares, wherein if their Aduersaries might come to an indifferent and equall tryall with them, the very *Ti-tles* of the Fathers Books against them, were sufficient to ouerthrow them. Only in this place I will giue the Reader this short *Notandum*: for the which if he desire sincerely to know and belicue the Doctrine of the Fathers, he shall haue cause to thanke me. When any of the holy Fathers, do censure any poynt of Doctrine, taxing it of Heresy, or noteth it as the particuler opinion of some Heretike, or reprobeth it very much, or wondreth at it, especially if it be such a thing as euery learned Man may easily know, or was necessary to be taught, and that no other Father did therein oppose himself against him; It is an euident Testimony, that his Doctrine therein was the generall Doctrine of the Church at that tyme; and ought to be so receaued of the Ages that follow. Wherefore the Author of that Booke, hauing shewed so many poynts of your Doctrine to haue beene so notoriously censured and condemned by the Auncient Fathers of the first five hundred yeares in the Heretikes of those tymes, besides many other poynts and some of those also condemned by Fathers and Councells in after Ages (whereunto you haue not answered a word) it is for ought I can see, or perceauce, a cleare demonstration, that the Fa-

30 *Protest. Doctrine condēned by the*

thers of those tymes were theirs, and that, eyther your Professors were none at all, or no other then those, that were condemned by them.

Thus, all things with them are infallibly certaine, easie to be knowne, and most conspicuous. They follow the streame and current of that Doctrine, which, by many knowne Successions of holy and learned Men, Martyres, and Bishops, as it were by so many Channels, they deriue from Christ and his Apostles. They follow the fame and greatnes of that Church, which by conuerting Countries and Nations in all Ages, is become eminent and apparent aboue all other sortes of Christians, like a *Citty vpon a Hill*, aboue the Moale-hills; or like the *Little Stone in Daniel*, which growing to be a Mountaine, filleth the world with it's greatnes. They follow the security of those Letters-Patents which the hand of God hath signed with his owne Seale, and cōmended to the world, by Attestation of many Myracles in confirmation of their Doctrine. And lastly they follow the infallible and powerfull Authority of that Body, which by Cēsures of Doctors, & Decrees of Cōuncells from tyme to tyme hath euer confounded all those that opposed themselues against it; While you in the meane tyme, without any lineall Descente from those whome you preteud to haue beene your Auncestors; without the Progenie of any Gentills conuerted by you; without any warrant of Gods hand, or sentence of his Iudges for you, do still remayne in the darcknes of your inuisible Church, tossed in the Sea of Error, *with every winde of new Doctrine*, not knowing certainly whome to follow, nor what to belieue, vntill at the last, euen the wisest of you being wearie of seeking, and desperate of finding that which they seeke, come to hold all opinions probable, which is in effect to belieue nothing.

Good Syr, had you produced such a Successiō, such cōuersion of Nations, such Myracles and Censures, in the defence



**Sect. 4. Fathers of the first 500. yeares. 31**

defence of your Church, as that Booke hath shewed in confirmation of theirs, all zealous Protestants had been bound to haue fallen at your feete, and to haue honoured you for euer. But now, on the other side, against such weighty and massie matters, such cleare and conuincing proofes as these, not being able to giue in euidence so much as one Professor in euery Age, nor in any Age the conuersion of any Nation, or the testimony of any Myracle, or the Censure of any one Father in fauour of your Religion; who seeth not, that instead of reason there is nothing but passion on your part; and certainly for the honour of your cause, it were better to hold your peace, then reply so weakely in a matter of such importance.

For besides all that hath beene sayd against many other most expresse Sentences of the Auncient Fathers, in those very poynts which you haue chosen to touch; you haue only produced a few dribling Authorities, as it were on the Bye, some falsely translated, and some falsely cited, and some in respect of other expresse words agaynst you, plainely falsified; that, not to accuse you of a bad Conscience, though you make profession to be much versed in the Fathers, yet the Reader must needs think, you neuer saw, or read so much as those few places which your selfe haue cited, but only tooke them by retaile frō others. And howsoeuer, though they were admitted and taken as you giue them vp; yet in my poore opinion, they eyther touch not your Aduersaries at all, or being a little considered, make rather with them, then against them. Which sheweth great want of iudgment in you: and I verily thinke, if you will be pleased to examine them with me, I shall make you see it. Wherefore as in the former Section, soe that you may know in this also, how far you are chargable, I giue you the summe of your accompt in this manner. *The Doctrine of that Church which was condemned by the Fathers*  
of



of the first five hundred yeares, was condemned by Christ and his Apostles. But the Doctrine of the Protestant Church, was condemned by the Fathers of the first 500. yeares, as the most and best learned Protestants themselves haue also confessed. Ergo, the Doctrine of the Protestant Church, was likewise condemned by Christ and his Apostles.

### Section V.

*Myracles defended to be a sufficient Testimony of Truth, and the Doctrine of the Fathers therein declared.*

**W** Herefore to begin, as you doe, with Myracles, most certaine it is, that no true Myracle can be wrought, but only by him, *Qui facit mirabilia magna solus*; and therefore whosoever any true Myracle is shewed, or sufficiently testified vnto vs, in confirmation of any point of Doctrine; it is an euident prooffe of the truth thereof. For a Myracle in that case, is the Testimony of God, who speaketh by workes, as men by wordes (sayth S. Aug. Epist. 49. quest. 6.) and is the subscription (as it were) of his hand and seale vnto it. And certainly if Myracles were no sufficient proofes of true Doctrine, they would neuer haue beene called, *Signes and Testimonies in holy Scripture*. God would not haue giuen Moyses power of working Myracles, *Exod. 4. That the People of Israel might beleue he had appeared vnto him*. Our Sauour would not haue sayd, the Iewes had not sinned in not receauing him, *If he had not done those workes which no man els had done before him. Ioan. 15.* And in wayne should he haue promised, that *Signes should follow those that beleued*, and haue cooperated and confirmed the Doctrine of the Apostles by them. Neyther could he in Iu-  
stice

Since haue commaunded the world vpon paine of damnation, to belieue a thing so incredible, as that Christ being Crucified, was risen againe in his owne flesh, and ascended into Heauen, if many other Myracles which the Apostles wrought in confirmation therof, had not made it euidently credible, as *S. Austen* disputeth in his booke *de Ciuit. Dei lib. 22. cap. 7.* and in the former *Epist. 49. quest. 6.* albeit he well obserued, that this kind of proofe was euer lowdly and extremely laught at, by the wicked Pagans: yet most true it is, which there he also affirmeth, that we should not belieue, Christ to be risen againe frō the Dead, if the Fayth of Christians did feare in this point of Myracles, the laughter of Pagans.

Wherefore to answer those places of the Fathers which you obiect, not only agaynst so many of their owne Testimonies alleaged by your Aduersary, but also against Scripture, and against Christian beliefe it selfe, grounded vpon Myracles as hath beene noted; you must further vnderstand, that the world hauing beene once perswaded by myraculous operations and workes of wōder to belieue the Doctrīne of the Apostles with this firme promise, that it should alwayes remaine with them and their Successors, the visible Pastors of the Catholike Church, vniuersally spread ouer all the world; it ought not to belieue any other Doctrīne, or any other Myracles pretended to be done in opposition to that Doctrīne which by continuall Tradition hath beene receaued frō them. For as there can be no after-word of God, contrary to that which was first preached; soe there can be no latter Myracles contrary to the testimony of those, by which the world first believed; but rather as *S. Paul* saith, If an Angell from Heauen should preach otherwise then we haue receaued, we should hold him accursed. This made *Tertullian* in the Booke you cite *de Praesc. cap. 44.* to protest against all Myracles supposed to be done against the Tradition of the Church; whereof *S. Augustine* in his

Booke de mit. *Eccles.* objected by you, giueth the reason yet more plainly, shewing that the Catholike amplitude or vniuersality of the Church, by conuersions of Nations in all Ages, doth more euidently proue it to be the true Church of Christ, then any other worke which is done therein; for it is more manifest to sense and human reason, that the cleare Propheties of the true Church in holy Scripture are fullfilled and accomplished only in the Catholike Church, which accordingly in all Ages doth visibly spread it selfe ouer all the world, then it can possibly appeare, that any worke of admiration is truly a Myracle surpassing the force of Nature, or power of the Diuell; whereof it followeth, that the true Church is more manifestly knowne by the accomplishment of those promises, then by the wondrous effects of any Myracles; and that Myracles doe not soe well, and cleerly proue any Church to be Catholike, as the Church being visibly Catholike, doth manifest those Myracles to be true, which are approved by it.

Whereof it followeth againe, that all Myracles which are done against it, or agaynst the vnity thereof, are as firmly and constantly to be reiecte. Which is it that he also teacheth, *lib. 13. cont. Faust. cap. 5.* and *Tract. 13. in Ioan.* and *lib. 22. de Cinitat. Dei, cap. 8.* objected by you. And heere by the way I beseech you to note, how much Saint *Ansten* esteemeth the former Argument of the conuersions of Nations in all Ages, according to the promises therof in holy Scripture, which he maketh such an euident marke, and such an infallible prooue of the true Church, that he preferreth it before Myracles. And for the same cause, *lib. 22. de Cinit. Dei, cap. 8.* he spareth not to say: *That he who seeketh to be confirmed by Wonders now, is himselfe to be wondred at, in refusing to belieue, that which all the world (or the visible Church through the world) belieueth.* Which your selfe also hauing obserued, you may wonder at your self, both in refusing to belieue, what you know

Sect. 5.      *proofe of Truth.*

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know the visible Catholike Church, for a thousand yeares, through the world, believed, and (wherin I also wonder my selfe) at your not obseruing, that *S. Augustine* doth wonder at you in that very place, wherein you suppose he agreed with you, as by and by I shall make it appeare.

Adde in the meane tyme to that which hath bene sayd, that the Myracles whereunto the holy Fathers, alledged by you, forbid vs to giue credit, as vnto Arguments not sufficient to proue the Truth of Religio, were eyther Myracles in apparence only, and such wherewith Heretikes might easily be deceaued, or so deceaue, as *S. Augustine* speaketh in the former place vpon *Ioan*: not such as might reasonably induce any prudent man to belieue the. As Dreames, and Visions, and exauditions of Prayers, like vnto those of the Donatists, against whome wrote *Saint Augustine lib. de Vnit. Eccl. cap. 16.* (Or such as were Testimonies of the Iustice and mercy of God in generall, and not of Doctrin in particuler, as were those whereof *S. Hierome* speaketh: Or finally such as being wrought by wicked men, exceeded not the power of the Diuell, as *S. Augustine* obserueth, *lib. 20. de Ciuil. Dei cap. 19. & Tract. 13. in Ioan.* Or were not sufficiently testified, but rather sayd then proued, which *Tertullian lib. de Prescr.* derideth and sayth, that the power of Heretiks was nothing like, but rather contrary, to the power of the Apostles; for their vertue was not to rayse the Dead, but rather to kill the liuing, literally fullfilled in *Caluin, Bolsec. in vita Caluini*, who pretending by his prayer to rayse a counterfaite dead man, being then truly aliue, was thought to be the cause, that he was instantly slaine, eyther by God, or the Diuell. In the same sense also *Epiph. lib. 1. de her. cap. 30.* vrgeth *Ebion*, to rayse some dead man &c. assuring himselfe that he could not doe any true Myracle, by meanes of his false Faith, yea though he called vpon the name of

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Christ.



35 *Myracles a sufficient prooffe. Sect. 5.*

*Christ.* Not so the Myracles alleaged by your Aduersary, which hauing beene wrought and believed, and most authentically testified by soe many most holy, most prudent, and learned Witnesses, in confirmation of that Doctrine which is professed against you, need no more to feare the laughter of Protestants, the Myracles of former tymes, as *S. Austen* saith, had cause to feare the laughter of Pagans. And such as believe them not, may iustly feare to be condemned as Pagans, for belieuing nothing. To deny therefore this Doctrine of Myracles, seemeth noe lesse impious, then to deny Christianity it selfe: and to affirme that myracles haue ceased sithence the tyme of the Apostles, were noe lesse vnreasonable, then to reiect all humane Testimonies, and in particular the Authority of *S. Augustine* himsefe, in those very places objected by you.

For in that very place of *S. Aug. de Ciuit. Dei, lib. 22. cap. 8.* which you alleage against Myracles, *That they were necessary before the world believed, to induce it to beliene: And, That he that seeketh to be confirmed by wonders now, is himselfe to be wondred at, in refusing to beliene that which all the world (or the visible Catholike Church through the world) belieueth:* which being well considered, maketh little for you. In that very place (I say) you could not choose but read these other words directly against you; *That now also Myracles are wrought in his Name, eyther by his Sacraments, or by the prayers, and memories of his Saints; together with the relation of many Myracles done in his owne tyme, and of those in particular wrought by the Reliques of S. Stephen, which though not necessary after the World had once believed, as S. Austen there disputeth; yet God in his mercy hath euer shewed them in all Ages, as well to confound the obstinate that would not beliene the visible vniuersall Church, as also to confirme those in their Fayth, that already believed. In this place there*



**Sect. 6. Merits of *W*orkes defended.** 37

therefore you haue plainly falsified the sense of the Author, eyther very fraudulently, or very ignorantly, choose you whether,

**Section VI.**

*Merits of *W*orkes defended, according to the  
Doctrin of the Fathers: and Syr Humphry  
answered.*

**I**N the next place against the Merit of Workes, you obiect many places of the Fathers, but none to the purpose. You know full well, that the Catholikes distinguish betweene works that goe before Faith, & workes that follow. Workes going before Faith, and proceeding only from the light of Nature, or from the knowledge of the law of Moyse (called therefore by S. Paul Rom. 3. *The workes of the Law*) your Aduersaries doe all hold, neyther to saue, nor to be needfull to saluatio; according whereunto S. Paule also saith; *That a Man is iustified by Faith, without the workes of the Law*. But that workes following a liuely Faith, formed with Charity, and proceeding from it, doe iustifie, and are needfull to saluation, your Aduersary proueth not only by expresse Scripture, *Iames cap. 2. Yee see then how that of workes a man is iustified, and not of Faith only*: But also by the lyke Testimonies of all the holy Fathers, noting and condemning the contrary opinion of the Protestants as hereticall, in Symon Magus, in the Gnostickes, and in Euenius, as hath bene shewed. And further he alleadgeth S. Aug. *de fide & oper. cap. 14.* testifying of the Apostles themselves, that because this opinion of Faith only, sprung vp in those dayes, by perverting the words of S. Pauls Epistle before related, the Epistles of S. Peter, S. John; S. Iames,

*S. Iames, and S. Iude*, were principally written, *in vehementer asstruant*, vehemently to urge, and contest that Fayth without workes doth profit nothing. Agaynst all which manifest proofes, you bring only some Authorities of the Fathers, shewing that *our owne workes and righteousnes* (as *Basil. hom. de Humil.*) or *workes of the Law*, going before Fayth (as *S. Chrysos. with S. Paul. Rom. 7. in 3. ad Rom.*) and before Sinne pardoned (as *S. Ambrose*) and forgiuen (as *Theodoret comment. 2. S. Bernard in Cant. Ser. 22.*) doe not iustifie, but *only Fayth* without them; which is nothing to the purpose because therein your Aduersary agreeth with you. But you bring not a word to proue that workes following Faith doe not iustify, nor are needfull to Salvation; which opinion of yours, your Aduersary hath shewed to haue beene often tymes condemned by the Apostles themselues, & by the Auncient Fathers in other Heretikes that haue gone before you.

## Section VII.

*Free-will defended: and Syr Humphry answered.*

**I**N the Controuerfy of Free-will, you seeme first to suppose your Aduersaries belieue, that Man hath Free-will to performe supernaturall actes and workes of Pietie without Grace, and then you proceed to dispute against them. How can you imagine, they are so absurd as to thinke by the power of Nature alone to doe that which they theselves confesse to be aboue the power of Nature, wherein there appeareth not only a great deal of passion in you, (which hanges lyke to a Cloud betweene the Eye of your minde, and the light of truth) but also (as it seemeth) great want of conscience.

For you know they hold, that without grace, it is impossible eyther to belieue, or to do any other acte which may auayle, or so much as dispose to Saluation. This also you know to be the Doctrine of Bellarmine euery where in that whole Booke, out of which you seeme to cite his words in a contrary sence: and the words that immediatly follow in the very place you cite, do plaine-ly shew, that against your Cōscience you falsify his mean-  
ing. His words are these: *A Man before all grace hath Free-will, not only to naturall and morall workes, but also to workes of piety and supernaturall*, as you saythfully cite them: but then it followeth, *Thus S. Augustine teacheth, l. de Spiritu & litera, cap. 33. where he sayth, That Free-will is a naturall and mid-  
dle power, which may be inclined to sayth, and infidelity.* Thus Bellarmine; whereby it is manifest his meaning to be, that by Grace, Free-will is not made, or giuen vnto vs, but that we haue the power thereof by Nature, which afterward by Grace is inclyned and strengthened to doe those things which by the force of Nature, without Grace, we are not able so much, as to will, or to thinke, much lesse to performe or perfect; according whereunto, in the same place, he citeth also *S. August. de Prædest. Sanctorum, cap. 5. teaching, that the Poſſe, or power to haue Fayth and Charity, is in man by Nature.* And in the same Booke, cap. 11. he alleageth *S. Augustine againe Epist. 49. quæst. 2. to the same purpose, saying: Free-will is not taken away, because it is holpen (by Grace;) but because it is holpen, therefore it is not taken away.* If it be giuen by Nature, and not taken away by Grace, most certaine it is, that still we haue it. In this sence therefore, your Aduersaries not only affirming, that we haue Freewill by Nature, but also teaching that it is so excited and strengthened by Grace, as we cannot so much as thinke, much lesse accomplish or performe any super-naturall acte without it; they would easily graunt with *S. Basil, con. de Hum.* that we owe all, euen that we liue, to the Grace and gift of God; but that you falsely translate it,

They

They graunt with S. Bernard de Gratia & lib. Arbis. That to will Good, is a gift of Grace. And with S. Augustine. That it is God, who maketh that we worke, by adding to our will most efficacious strength. That vnlesse he make vs willing, and then worke with vs, we shall neuer bring to passe any good worke. And againe with S. Augustine de correp. & grat. cap. 1. That though we haue Free-will to doe good, yet none can be free in will and acte to do it, that is to say, perfectly, or in actu secundo, as the Scholmen speake, vnlesse he be freed by the grace of God. And againe: That all is to be giuen to God, not the first part vnto our selues, & the rest vnto God, as the Pelagians did, against whome S. Augustine disputeth, but all vnto God, and vnto our selues nothing that is not of God. And againe, That without God we cannot prepare our owne hearts. And againe, That Gods grace doth not forme, but reforme our Nature, by giuing it the grace wherewith it was first formed. And finally, Ench. ad Laurent. cap. 32. That of his mercy he prepareth our will to be holpen, and helpeth it being prepared. Whereby (condemning your Aduersaries as you doe, and yet eyther not knowing what they hold, or maliciously mistaking their meaning) you may see at the last, that with a great deale of labour, for want of a little learning, if not for want of Charity, you haue rather confirmed, then censured their Doctrine.

But now that we haue no Free-will to any act at all, in such manner, as it lyeth not in our power to doe it, or not to doe it; and that all things are done necessarily, though willingly, because all things are done by the inuitable decree of God, being the point you should haue proued; none of the Fathers you alleadge, eyther thought or sayd, but haue condemned it for Heresie and Error in Simon Magus, and in the Manichees: yea, and because it followeth from hence, that God is the Author of sinne, euen for more then Heresie, in Florinus, vt refert Euseb. l. 5. cap. 20. Heere againe I must friendly admonish you, that negligently or ignorantly being deceaued by others,

you



you haue falsely quoted *S. Augustine de grat. & lib. Arbit. c. 16. Except God first makes vs willing &c.* And againe, *de Nat. & Grat. cap. 35. Why doe we presume so much &c.* which wordes with the rest that follow, are not to be found in those place: neither if they were, would they make any thing for you, as your selfe will iudge by that which hath beene sayd. And againe you alleage *S. Augustine lib. 13. de bono persever. cap. 6.* there being but one single Booke of that Argument, and in that Chapter, those wordes are not found which you haue there alleaged. You cite him also, *cont. duas Epist. Pelag. lib. 2.* which second Booke hauing 10. Chapters, you quote no Chapter. Will your Reader impute so many imperfect and false quotations only to the error of your pen, and not rather to your ignorance, or want of due perusal?

But how will you defend your selfe, in alleaging these other words out of *S. Austen*: it is certaine that we worke, when we do so, but it is he that giueth vs this working power, by adding vnto our will, most effectuall strength; as if he had sayd, *I will make you worke*. Whereby you will make your Reader belieue, that according vnto *S. Austen* we haue no power of Free-will by Nature, but that God giueth it, by adding his Grace; which is not so: for *S. Austen* doth not say, It is he that giueth vs this working power, by adding strength to our will as you alleage, but that, *He maketh vs to worke, by adding strength to our will* (or which is all one) *to the power of our will*; which therfore proueth, that we haue power of will by Nature, though not sufficiētly able to do any supernaturall act, before he adde the strength of his Grace vnto it. Again you finde not in *S. Augustine* these other words of yours: as if he sayd, *I will make you worke*; but they are by you fraudulētly foisted in, to cut off, & cōceale the words that follow. For whereas Pelagius, to proue that we are able by Nature without Grace to keepe the Commaundements obiected out of Ecclesiasticus: *Si volueris, seruabis mandata*, if thou wilt, thou shalt keepe the Commaundements: *S. Augustine* answereth, he knew as well as Pelagius, that they

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that



that will, shall be able to keep them, yet not by Nature as he would haue it, but by Grace, holding it for certaine, that we are able to keepe them, but so as that God is he who worketh in vs both to will and to performe them. The words of S. Augustine are these that follow: *It is certaine, that we will when we worke, but it is he that maketh vs to will, of whom it is sayd; It is God that worketh in vs to will; It is certaine that we worke when we worke, but he maketh that we may be able to worke, giuing most efficacious strength vnto our will, who sayd; I will make them walke in my Iustifications, and to keepe my Iudgments, and to doe them.* Which last wordes you partly changed, and partly omitted, to conceale the Doctrine of S. Augustine, and his proofes out of Scripture, shewing that by Grace we are able to keepe the Comaundemēts, which the Protestants haue euer held impossible. Lastly as if you meant not to be discouered, you cite the former words out of his Booke. *De bono perseuer. lib. 13. cap. 6.* which are only to be found in *De Grat. & lib. Arbit. cap. 6.* Let this be ignorance in you, which in another were plaine forgery.

### Section VIII.

*S. Cyprian falsly alleaged by Syr Humphry,  
against the Reall Presence.*

**F**inally concerning the B. Sacraments, you only taxe one Authority cited by your Aduersary out of S. Cyprian in his Sermō *Of the supper of our Lord*, and alleadge another against it out of the same Author, in his Sermon *Of the Vnction of Chrisme*, which Chrisme (as it is there recorded) was vsually made at that tyme vpon holy Thursday of Oyle and Balsamum (as now also it is accustomed) for the vse of the Church in Baptisme, and  
other

Se<sup>ct</sup>. 3. *against the Reall Presence.* 43

other Sacraments: So hard it is for one of you to alleage any thing out of the Fathers, which one way or other doth not make against you. The words alleaged by your Aduersary are these: *The Bread which our Lord gaue to his Disciples, being changed not in shape, but in Nature, by the omnipotency of the Word, is made flesh.* A place so playne for Transubstantiation, or change of substance in the Sacrament, that when I read it, it makes me blush at the bouldnes of those Diuines who dare to auouch that Transubstantiatio<sup>n</sup> was neuer known before the Councell of Lateran. Now in this sentence, (*forgetting the bea<sup>tie</sup> in your owne eye*) you seeke a more in the eye of your Brother, accusing him, because to be vnderstood, he translated the word which signifieth Nature, to signify Substance, or Nature. If you were as good a Philosopher, as you pretend to be a great Diuine, you could not be ignorant that these three wordes, *Nature, Substance, and Essence*, are all equiuallente, signifying the same thing in diuers considerations; that which is called *Nature* in order to motion, is called *Substance* in relation to the Accidents, and *Essence* in reference to the definition of it. And I pray you Syr, there being nothing in Bread but shape and substance, he who sayth, *That Bread being changed, not in shape, but in Nature, by the omnipotency of the Word, is made Flesh*, what doth he affirme, but that it is changed in substance?

Secondly, you accuse him for alleaging those words out of *Cyprian*, which Bellarmine himsel<sup>se</sup> lib. 2. de *Euch.* cap. 9. holdeth to be none of *Cyprians*; Wherein you must giue me leaue to tell you, that your selfe much more deserue to be accused. For first, albeit Bellarmine doth say, he thinketh that Sermon de *Cana Domini*, not to be *S. Cyprians*, yet he addeth immediatly in the same place, that it is, *The Sermon of some auncient, most holy, and most learned Man, as the Aduersaries* (meaning Protestants) *do confesse*; which words (that you might with more shew eleuate, and auoyd the former Authority) were fraudulently concealed

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by

by you. It is the worke of some learned Man of that Age, sayth Erasmus in his annotations vpon the workes of S. Cyprian. In tyme not much inferior to Cyprian, sayth Fulke, in 1. Corinib. cap. 11. Wherefore doe we reuerence the Authority of S. Cyprian, but because he was an Auncient, holy, and learned Father? If therefore the Author of this Sermon, was a most holy and learned Man, as Bellarmine sayth the Protestants themselues confesse, and of the same Age with S. Cyprian, or in tyme not much inferior vnto him, as I haue shewed that the Protestants themselues doe likewise witnesse, why should any Protestant reiect him?

Besides, though Bellarmine thinketh this Sermon to be none of Cyprians, yet many other Deuines of great name Cypriuo tribuunt, doe iudge it to be the worke of S. Cyprian, as well for the likenesse of the stile, as for the dignity of the matter, sayth Gualotius a learned Protestant in his annotations thereupon. Why then may not your Aduersarie follow heerein, the iudgment of many other great Deuines? In fine, your Aduersary may alleage for himselfe in this matter, the testimony of S. Augustine cont Donat. lib. 4. cap 22. his words are these: From that Theefe to whome, not being baptized, it was sayd, This day thou shalt be with me in Paradise, the same S. Cyprian tooke no sleight document, that passion (or death, or Martyrdome) doth sometyme supply the place of Baptisme. According whereunto both in sense and words in the same Sermon de Cæna Domini, it is sayd (and therefore according to S. Augustine, by S. Cyprian) That our Lord &c. deferred not his benefite, but with the same speedy Indulgence he gaue presently aswell a document, as also an example thereof, saying vnto the Theefe; This day thou shalt be with me in Paradise. He had his condemnation and punishment for robbery, but his contritiõ of hart changed his payne into Martyrdome, and his bloud into Baptisme. Why now may not your Aduersary cite that Sermon as Saint Cyprians, which Saint Augustine himselfe so long a goe alleadged vnder the name of Cyprian?

First, therefore heerein you deserue both blame and shame,

Sect. 8. *agaynst the Reall Presence,* 45

shame, insimulating your Aduersary of fraud for misal-  
leaging S. Cyprian by the testimony of Bellarmine, and  
fraudulently cōcealing those words of Bellarmine in the  
same place; which euen the testimonyes of Protestants  
themselues do thew the words alleaged by your Aduer-  
sary out of Cyprian, to be of no less Authority, then the  
words of Cyprian.

Secondly, you deserue the more blame heerein, be-  
cause you alleage agaynst it another place out of S. Cyprian,  
which according to the opiniō of Bellarmine in the same  
place, in the same Chapter, is none of Cyprians. And plaine  
it is, that the Sermon of the Supper of our Lord, alleaged by  
your Aduersary, and the other of Chrisme alleaged by  
your selfe, are both the Sermons of the same Author; for  
the whole Booke containning 12. Sermons, is intituled,  
*Of the Cardinall workes of Christ*, and dedicated to Pope Cor-  
nelius the Martyr, who liued in the tyme of Cyprian: And  
therefore he that denyeth the one, hath no reason to as-  
sume the other to be the worke of Cyprian. How then out  
of the same mouth could you breath both hoat and cold?  
And how out of the same Bellarmine could you proue  
the Sermon alleaged by your Aduersary to be none of  
Cyprians, and affirme agaynst Bellarmine the other allea-  
ged by your selfe, to be the worke of Cyprian?

Thirldy, the like foule fraude cōmitted by you appea-  
reth yet more grossely in the words which you cite out of  
the same Author, who when you take him to be with  
you, is Cyprian, but not Cyprian when he speaketh agai-  
nst you. The words of the Author are these: *Our Lord vere-*  
*fore at that Table wherein he made his last Feast to his Apostles,*  
*with his owne hands, gaue Bread and Wine: but at the Crosse he*  
*gaue his Body to be wounded by the hands of his Enemies; that sin-*  
*cere verity, and true sincerity (being more secretly imprinted in the*  
*Apostles) might expound to Nations, how the Wine and the Bread*  
*was Flesh and Blood: and after what manner it causes agreed*  
*with their effects: That diuers shapes might be brought to one*

F 3

Essence

*Essence, and the things signifying, and the things signified, might be called (and knowne) by the same names. Thus S. Cyprian. But not thus Syr Hūphry, for hauing alleaged the words which seemed to make for him, he gaue Bread and Wine to his Apostles, but his Body to his Enemies, he chopt off with an &c. the words following, That sincere verity, and true sincerity, (being more secretly imprinted in the Apostles) might expound to Nations, how the Wine and Bread was flesh and Blood: which as euery man may see, are expressely against him, and serue to expound the meaning of the Author in the rest of that Sentence; which though otherwise beeing a little obscure, yet being a little considered, may be thus explained. Our Lord sayd to his Apostles, This is my bodie, which shall be giuen for you, when at the table he gaue to them visibly Bread and Wine, but at the Crosse he visibly gaue his owne Body; that his Apostles thereby might visibly see, he had giuen them inuisibly his owne Body; because he gaue them the same Body into their owne hands, which was giuen for them, into the hands of their Enemies. 1. That the sincere verity, and true sincerity heereof, being thus secretly imprinted in the hearts of the Apostles, they might confidently expound to all Nations, how the Bread and Wine of that table, was truly and sincerely Flesh and Blood. 2. How the causes agreed with their effects, & the words of our Sauour, which were the causes going before, agreed with their effects, both at the Table, and at the Crosse, that followed after. 3. How vnder diuers shapes of Bread and Wine at the Table, was contained but one & the same Essence, because the same shapes remayning, the Natures of Bread and Wine, by the omnipotency of the Word, were changed, & reduced into the Nature of his Body; as before you haue heard out of his former sermon. 4. How the things signifying (which were the shapes of Bread and Wine remayning) and the things signified (which were the Body and Blood of our Sauour) came both to be called by the same names, because the one did signify, exhibit, and containe the other. By all which it appeareth (the Author hauing this right brought backe againe, and his owne*



8. Sect. 8. *against the Reall Presence.* 47

owne breath being restored againe vnto him, which you had thought to steale and smother) that he plainly confesseth the Bread and Wine to be Flesh and Blood, and that the Nature of the one being changed into the Nature of the other, they are both reduced into one Essence; which is the same Doctrine, that your Aduersary professeth, and maintayneth against you.

Your Aduersaries affirme, the Bread to be made a Sacrament and the Body of Christ, by the words of Consecration, for the which cause they not only adore it before they receaue it, but also they haue euer held, that it might be lawfully giuen to Infants, and that which remaines thereof they are wonte to reserue to be giuen afterward to the sicke, or to others that come to receaue, as occasiō requireth. You Protestāts affirme on the other side, that it becōmeth a Sacrament, and a Seale of the Body of Christ vnto you, without any change in the thing, by the lively Faith of the Receauers, and consequently you giue it not to Infants, because they cannot receaue it with that Faith which makes it a Sacrament: and that also which remaineth thereof, after the whole Action, you take to be no better then common Bread, and soe you vse it. As custome is the best interpreter of the law, so the practise of the Church is the best interpreter of her owne Doctrine. Wherefore to know what S. Cypriā with the Church of God in the secōd Age after Christ believed at that tyme, concerning this point of the B. Sacrament, there can be no surer way, then to examine what is practized in communicating the same to Infants, and in reseruing of it, to be taken as need required. Which S. Cyprian in his sermon *De Lapsis*, his owne vndoubted worke, hath not obscurely recorded: for he relateth (*Teste meipso*) & *sacrificantibus nobis; my selfe being witnes, and we our selues offering sacrifice*, that an Infant hauing beene fedde with a sopp of wine before an Idoll, and being afterward brought to Church, was much tormented during the

48 *S. Cyprian falsely alleaged by Syr H.*

the tyme of the Sacrifice, and when it's turne came to receaue, it resisted so vehemently, that the Deacon was faine perforce to open it's mouth, and to power in somewhat of the Sacrament that was in the Chalice; but (sayth S. Cyprian) The drinke sanctified into the Bloud of Christ, brake out of her polluted bowels &c. In which Sermon he likewise testifieth: That a certaine Woman when she would with vnworthy hands haue opened her coffer, wherein was reserued the Holy Thing of our Lord, there sprung vp fire from thence, wherewith she was so terrified, that she durst not touch it. And, That another defiled Person presuming to receaue with others, could not eate, nor touch the Holy Thing of God, for in his opened hands (instead thereof) he found Ashes. By Document whereof (sayth S. Cyprian) it is shewed, that the Lord doth depart when he is denyed. By which Documents of reseruing the Eucharist, and giuing it to Infants, they (who will not be obstinate) may also learne out of S. Cyprian, that the Eucharist after the words of Consecration, was belieued to be really the Body of Christ, and not figuratiuely by Fayth only, to him that doth worthily receaue it. Wherefore to conclude this Dispute, concerning the Testimony of S. Cyprian for Transubstantiation, and Reall Presence, as it was false that your Doctours claymed him in the former Conferre, so being plaine agaynst them in this point, besides many other of no lesse importance, it was fondly done of you, to say they claymed him.

Section

## Section. IX.

*S. Augustine falsely alleadged by Syr Humphry,  
against the Reall Presence.*

**F**Ynally against the Reall Presence you object other places of the Fathers, affirming the Sacrament to be a figure of Christs body, which your Aduersaries deny not. For they define all Sacraments to be signes and figures, according whereun to they also holde, that as the Sacrament of the *Eucharist* is a figure, in respect of the Shape or externall accidents therof, so it is the Body of Christ, in respect of the thing contained in them.

But now that the *Eucharist* is only a figure, or that it is not the Body of Christ, which you should haue proued against them, or els you proue nothing, none of the places alleadged by you do shew; neyther is it possible in all the Fathers to find so much as one place, that doth sufficiently proue it. While they in the meane tyme (besides many most expresse Scriptures, *Matt. 26. Marc. 14. Luc. 22. Ioan. 6. 1. Cor. 11.* confuting also your principall obiection, that the Body of Christ cannot be in two places, *Act. 9. 5. 22. 8. 23. 11. 1. Cor. 15. 8*) They, I say, on the other side produce so many superabundant Authorities from the Fathers & Councells in all Ages, conuincing the holy *Eucharist* to be the Body of Christ, that I must needs say, they haue discovered more bouldnes (if not impudency) the learning or conscience, who eyther in bookes or in Pulpits haue pretended to shew, that the Fathers in this point are plainely against them. To make this appeare, it may suffice at this tyme, briefly to set down the beliefe only of those Fathers in particuler, which your selfe in your papers haue produced for you, *Tertullian, S. Austen, S. Ambrose, S. Hierome and Gelasius*, shewing, how

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euiden-

evidently they teach the contrary Doctrine aswell in their writing elsewhere, as in those very places which your selfe haue cited. First therefore let vs begin with *Saint Augustine*; who in his Workes making often mention of the Sacrament, giueth vs these particulars of his Doctrine therein; That before the words of Consecration, that  
 ” which was offered is called Bread; but after the words  
 ” of Christ haue beene pronounced, now it is not called  
 ” Bread, but it is called the Body, *Serm. 28. de verb. Domini.*

That if Children had neuer seene the likenes of those  
 ” things, but only when it is offered, and given in the  
 ” Celebration of the Sacrament, and that it should be  
 ” tould vnto them with most graue Authority whose  
 ” Body and Bloud it is, they would belieue nothing els,  
 ” but that our Lord had neuer appeared to the eyes of  
 ” Men, saue only in that likenes, *lib. 3. de Trin. cap. 10.* That  
 ” Childre were wont to receaue it, *apud Bedā in 1. Cor. 10.*  
 ” Who haue not the mouth of Faith to receaue it. That  
 ” it pleased the Holy Ghost, & was vniuersally obserued  
 ” that our Lords body enter into the mouth of a Christiā  
 ” before other meates, in the honor of so great a Sacra-  
 ” ment, *Epist. 118. cap. 6.* which must needs be meant of  
 ” the mouth of the Body. That we receaue with our hart and  
 ” mouth the Mediator of God and Man Iesus Christ, Man giuing  
 ” vs his Flesh to be eaten, and his Bloud to be drunke, although it  
 ” seeme more horrible to eate Mans flesh, then to kill it, and to  
 ” drinke Mans bloud then to spill it, *lib. 2. cont. Aduersar. legis*  
 ” & Prophet. That we doe not eate dead flesh dilapidated, and cut  
 ” in peeces, as the Capbarnaites vnderstood it, for this indeed  
 ” were horrible, and would profit nothing; but we eate  
 ” the flesh of Christ, as it is liuing flesh, *vegetated with his*  
 ” Spirit, which is Christ himselfe entirely as he is now in  
 ” Heauen, *Tract. 27. in Ioan. & 63* That no man eateth  
 ” that Flesh, before he adore it, in *Psalm. 93.* That the  
 ” rich men of this World coming to the Table of Christ  
 ” do receaue his Body and Bloud, which though they  
 adore,

adore, yet are not filled with it, because they doe not  
 22 imitate it, eating him that is poore, but contemning  
 23 pouerty, *Epist. 120. ad Honoratum*. That the Apokles  
 did eate the Bread which was their Lord, *Panem Domi-*  
 24 *nini*; though Iudas did eate but the Bread of our Lord,  
 25 *Panem Domini*, *Tract. 59. in Ioan.* For our Sauour was  
 not truly his Lord, because Iudas was not truly his ser-  
 uant; And if at the day of Iudgement he should say, *Domine,*  
 26 *Domine*, our Lord would answere, I know thee not.

Protestants may well say with Iudas, that they eate  
 the Bread of our Lord, if our Lord did ordaine it to be a  
 figure of his Body, but they cannot say with the Apostles,  
 that they eate the Bread which is their Lord, because they  
 deny it to be their Lords Body. That Iudas Iscariot

27 receaued *That* (sayth he) *which the saythfull know, the price*

28 *of our Redemption*, *Epist. 162. ad Glor.* That our Sau-  
 our did literally beare himsele in his owne hands whē

29 he gaue it, *Conc. 1. in Psalm. 33.* That Bishops and Pres-  
 30 biter in the Church of Christ, are properly Priests,

31 *de Ciuit. Dei, lib. 20. cap. 10.* Which doth infer, that pro-  
 perly also there are Priests and Sacrifices, & that Chri-

32 stian Priests doe properly offer Sacrifice vpon Altars.

33 Wherefore making often mention of MASSE, *Serm. 91.*  
*de Tempore*, & *Serm. 251.* he sayth likewise, that our

34 Sauour changed the Sacrifice according to the order  
 35 of Aaron, and did institute a Sacrifice of his owne Body

and Bloud, according to the order of Melchisedech, *in*  
 36 *Psalm. 32. & in Psalm. 39. & lib. 17. de Ciuit. Dei, cap. 20.*

37 That he prayed God, to giue him contrition & a foun-  
 38 taine of teares, when he assisted at the holy Altar, to of-

fer that marueilous & heauenly Sacrifice, which Christ  
 39 the immaculate Priest did institute and commaund to

be offered, *in Manuali.* That a Priest of his offered the  
 Sacrifice of the Body of Christ in a house infested with

40 wicked spirits, which was thereby freed, *lib. 22. de Ciu.*  
 41 *Dei, cap. 8.* That he desired all Priests (whome he cal-



52 *S. Augustine falsely alleaged by Syr H.*

„ led his Bretheren, and his Maisters) who should read  
 „ his Booke of Confessions, to remember his Mother at  
 „ the *Altar*, where she also desired to be remembred after  
 „ her death, *lib 9. Confess. cap. 13*. That it is not to be doub-  
 „ ted, the dead are holpen thereby, because the vniuer-  
 „ sall Church receauing it from the Fathers; obserued  
 „ that it should be offered for those, who departed this life  
 „ in the communion of Christs Body, *Serm. 32. de verbis*  
 „ *Apostoli*. He reckoneth it amongst the Heresies of *Aerius*,  
 „ that he denied Oblations and Prayers for the Dead,  
 „ *Har. 53*. Could any Catholike at this day, or Bellarmine  
 himselte if he were now aliue, more fully declare his  
 owne Doctrine in this point of the *Reall Presence*, and of  
 the Sacrifice of the Masse; then doth *S. Augustine* against  
 you? though in other things you may retaine some dif-  
 ficulties, yet in this me thinkes you should freely acknow-  
 ledge, that you are wholly conuincd.

Finally, vpon *Leuiticus, quast. 57*. in the very place  
 which your selfe haue cited, where there is nothing that  
 may sound for you, but only that the figure is sometyes  
 sayd to be the thing figured, (which as I take, it is only in  
 „ those cases, where it is knowne and presupposed to be  
 „ a figure) he demaundeth why the people should be so  
 „ much forbidden from the Bloud of the Sacrifice of the  
 „ old Law, when as none were forbidden to take for  
 „ their nourishment, the Bloud of this one Sacrifice,  
 „ which was signified by all the former; but all that de-  
 „ fired life, were rather exhorted to drinke it.

Now therefore heereupon, might not your Ad-  
 uersaries deeply charge you, that you had egregiously a-  
 bused *S. Augustine*, and plainly peruered his meaning?

Section

## Section X.

*S. Ambrose falsely alleaged by Syr Humphry,  
against the Reall Presence.*

**L**ET vs now come to *S. Ambrose*, who conuerted *S. Augustine*, that we may see how the Maister & the Scholler agree together; he maketh mentiō of the MASSE, and that himselfe sayd MASSE, *Epist. ad Sororem Marcellinam*. He repeateth a great part of the Canon of the MASSE, which is now vsed: *We offer vnto thee this immaculate Host; this reasonable Host; this vnbloody Host; this holy Bread, and Cup of life euerlasting &c.* And we pray thee to receaue this Oblation as thou didst vouchsafe to receaue the gifts of thy seruant Abel the iust, and the Sacrifice of our great Father Abraham, and that which the high Priest Melchisedech did offer vnto thee, lib. 4. de Sacramentis, cap. 6. He sayth: *We daily adore the Flesh of Christ in the Mysteries* (that is to say, in the MASSE, or Sacrifice) lib. 3. de Spirit. Sanct. cap. 12. He maketh his prayer vnto that Bread, to heale his infirmity, to come into his hart, to clense both his flesh and his spirit from all that defileth, in his prayer preparatory before Masse. And in his Booke *De Mysterijs* init. cap. 9. he obiecteth in this manner; Perchance thou wilt say, I see another thing, how dost thou affirme vnto me, that I receaue the Body of Christ? Whereunto he answereth: How many Examples haue we to proue it, not to be that which Nature hath formed, but that which Benediction hath consecrated: And that Benediction is of greater power then Nature, because by it, euen Nature it selfe, is changed? And then declaring many Myracles wrought by *Moyse*, *Helias*, and *Helizaeus*, he concludeth: If human benediction were able to change Nature, what shall we say of Diuine Consecration? If the speach of *Helias* was able to bring Fyre from the Heauens; Shall not the speach of Christ be able to change the formes of the Elements?

If the word of Christ were able to make of nothing that which was not, can it not change the things that are, into that which they were not? For it is no lesse matter to giue new Natures vnto things, then to change their Natures. And a little after he sayth: It is manifest that a Virgin brought forth agaynst the ordinary course of Nature, and the Body which we (Priests DOE MAKE, is of the Virgin: What dost thou require the order of Nature (to be obserued) in the Body of Christ, who was borne of a Virgin agaynst the order of Nature? Could the Doctrin of Trantubstantiation, or change of Nature in the Sacrament, be more a- uouched, or better proued by any moderne Papist? Who likewise lib. 6. de Sacram. cap. 1. thinketh it no blasphemy to say, as he doth, That as our Lord Iesus Christ is the true Sonne of God, not as man by grace (or by Fayth) but as the Sonne of the substance of his Father: so (as he himselve hath sayd) it is true Flesh which we receaue; That is to say, not by grace, or by Fayth only, but in Truth, and in Substante.

Finally in the place which you cite for your selfe, lib. 4. cap. 5. de Sacram. (where there is nothing to be found in your fauour) he hath these expresse words. Therefore before Consecration, it is Bread; but after the words of Christ come to it, it is the Body of Christ. And before the words of Christ, it is a Cup full of Wine and Water; when the words of Christ haue wrought, then it is made the Bloud which redeemed the People. To conclude, our Lord Iesus testifieth vnto vs, that we receaue his Body and Bloud; Ought we to doubt of his Fayth and Testimony? Heere if I had concealed the name of S. Ambrose, would not the Reader thinke, the man had liued in our tyme, that wrote so forcibly and vehemently agaynst you?

Finally, in the former Chapter of the same Booke he saith againe: The bread, is bread before the words of the Sacrament, but after the words of Consecration, of Bread is made the flesh of Christ. And againe in the same little Chapter, as if by often repeating the same thing he meant to vex or confound euery obstinate Protestant that should reade it, he saith: Therefore, that I may answere thee; It

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was not the Body of Christ before Consecration, but after Consecration, I say vnto thee, it is the Body of Christ. And agayne a little after, repeating the same againe, as if he had now conuincied his Readers, he concludeth: *You haue therefore learned; that our Bread is made the Body of Christ, and that Wine & Water is put into the Chalice, but is made Bloud by the Consecration of the heavenly Word: But it may be thou wilt say, I see not the forme of Bloud. But it hath the likenesse; for as thou hast receaued the likenesse of death, so thou drinkest also the likenesse of Bloud, and not the visible forme of Bloud, that there might be noe horror of Bloud; and yet the price of our Redemption, which is the Bloud of Christ, might worke in vs. Thou hast learned therefore; that thou receauest the Body of Christ. Which you also might haue learned, if you had read him your selfe, and not trusted others that read him for no other purpose, but only to wrest his words against his meaning.*

Section XI.

S. Hierome falsly alleaged, by Syr Humphry,  
*agaynst the Reall Presence.*

**N**OW come we to S. Hierome, who thinketh it noe blasphemy to say Epist. 1. ad Heliod. That Priests with their sacred Mouthes doe make the Body of Christ. And, Epist. ad Euag. That his Body and Bloud is made at their prayer. And, in cap. 25. Matth. writeth as followeth: *After the typicall Passouer was ended &c. he taketh Bread and passeth ouer to the Sacrament of the true Passouer, that as Melchisedech the Priest of the most high God had done, offering Bread and Wine to prefigure him; he also might represent the truth of his Body and Bloud. That is to say, as Melchisedech offered Bread and Wine to prefigure him; so he also taking Bread and wine, offered the truth of his Body and Bloud to fulfill*

fill the figure. According wherunto, in Ps. 190. speaking to our Sauour he saith: *As Melchisedech offereth Bread and Wine; soe thou also offerest thy Body and Bloud, the true Bread and the true Wine.* In that sense, true Bread, as in *Epist. ad Hebraeos*, quast. 2. he saith, that *Moyse* gaue noe true Bread; And as our Sauour sayd, *Ioan. 6.* That his Father gaue them true Bread from heauen. Where also S. Hierome hath these words: *Let vs heare the Bread which our Lord brake, to be the Body of our Lord and Sauour.* And he adeth a little after. *He sate at the Banquet, and was himselfe the Banquet; he the eater, and he that was eaten.*

Finally, *lib. cont. Vigil. cap. 3.* he reprehendeth *Vigilantius*, for speaking against Reliques in this manner; *Therefore (according to thy speach) the Bishop of Rome doth ill, who vpon the Bones of Peter and Paul (which we call venerable, but thou esteemest most vile dust) doth offer Sacrifices to God, and maketh their Tombes to be the Altars of Christ.* According wherunto in *Proverb. 11.* he also saith; *That after this life, small sinnes may be taken away, by paine, by prayers, and almes of others, and by celebrations of MASSE.*

Lastly in his Booke against *Iouinian*, which you cite at randome without any number, I find nothing but this that may any way please you: *In the type of his Blood he offered not Water, but Wine, lib. 2. cap. 4.* This testimony I find alleaged by your Doctours as S. Hieroms, for their meere figuratiue or typicall Presence; wherein they discoouer eyther ignorance or desire to deceaue their Readers. For whosoever shall take the paynes to peruse the place, will find the aforesayd words not to be S. Hieroms but *Iouinians*, whose discourse against Abstinence from flesh and wine, S. Hierome there setteth downe in that Heretike his owne wordes, whereof these are a part, *In the Type of his Bloud he offered not water but wine.* And S. Hierome afterward coming to answer this obiection against drinking of water, and Abstinence from Flesh sayth, that Christ neuer vsed wine nor dainties, *excepto mysterio quo Typum suae passio-*



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*nis expressis, & pro probanda corporis veritate.* Where the Saynt tearmes the holy Eucharist a Type, not of the Body and Blood of Christ, as the Hereticke did; but of his Passion, which is represented in the Mystery of the Masse, which is the ordinary Catholike Doctrine and phrase.

Notwithstanding, seeing this Heretike, erred not agaynst the Catholike Doctrine of the Reall Presence, his wordes haue a true sense, and make agaynst you Protestants. For you deny, that in his last Supper, he offered any thing at all, and say, that only vpon the Crosse, he offered himselfe once for all, not only sufficiently by his Bloud and Passion, *Heb. 2.* but also effectually, agaynst *Mal. 2.* without any other cleane oblation, for the application of the merit of his Passion vnto vs. This place therefore maketh not for you, neyther is it any way against them though it were *S. Hieronis*, for they graunt he offered Wine in type or figure of his Bloud, but he offered also his Bloud, answering the figure in Truth and Substance. As he was Priest after the order of Melchisedech, in Bread and Wine, he offered Bread and Wine in figure: As the offering of Melchisedech was a figure of his offering, he offered also his Body and Bloud, which was the Truth or Substance of that figure. Which to be the meaning of *S. Hierome*, may sufficiently appeare by that which hath beene sayd, and these other wordes of his *Epist. ad Marcellam*, doe make it yet to appeare more plainly saying: *Melchisedech in the Type of Christ offered Bread and Wine, and dedicated the Mystery of Christians, in the Body and Bloud of our Saviour.*

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Section

## Section XII.

*Tertullian and Gelafius falsly alleaged by Syr  
Humphry, agaynst the Reall Presence. And  
S. Ignatius absurdly claymed by the Pro-  
stant Doctours.*

**T** Here remaineth behinde of the Authors you al-  
leage, *Tertullian* and *Gelasius*. *Tertullian* is cleare  
for them, who in his Booke *De resurrectione car-*  
*nīs*, to proue that our flesh shall ryse agayne and  
be saued, vseth these words that follow: *The flesh is washed,*  
*that the Soule may be clenfed. The flesh is annointed, that the Soule*  
*may be consecrated. The flesh is fed with the Body and Bloud of*  
*Christ, that the Soule may be satined.* Though the Soule may  
feed on Christ by the metaphorical mouth of Fayth; yet  
the flesh hath no such mouth to feede vpon him, and if  
it had, being only fed metaphorically therewith, no-  
thing would follow thereof, but that it might rise and be  
saued only metaphorically; and so *Tertullian* should haue  
proued that which he there impugned. In fine, as the  
flesh is heere sayd to be truly washed and annointed, so  
also it must be vnderstood to be truly fed, and not to be  
fed by sayth only, or in figure.

Which Argument to proue the Resurrection, *Tertul-*  
*lian* seemeth to haue learned of *Irenaeus lib. 4. cont. Hae-*  
*res. cap. 34.* whome also he calleth *Omnium Doctrinarum catho-*  
*licissim. m. Exploratorum, lib. cont. Valent. prop. initium.* And  
therefore because the Doctrine of *Irenaeus* in that place doth  
serue very well to confirme both the doctrine of *Tertul-*  
*lian*, and the Reall Presence heere in question, I will  
gve you his whole discourse. *Quomodo constabit is Cō-*  
*(sayth he of the Hetericks against whome he wrote) Hec*

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can they assure themselves, the Bread wherein thanks are giuen, to be the body of their Lord, and (the Cup to be) the Cup of his blood; if they do not confesse him, to be the Sonne of him that made the world? And how againe doe they say that, that flesh must go into corruption, and not receaue life, which is nourished by the body and blood of our Lord? Therefore eyther let them change their opinion, or let them cease to offer the things aforesayd. But our Doctrine agreeth with the Eucharist, and the Eucharist againe confirmeth our Doctrine; for we offer (therin) vnto him these things that are his, (because being the Sonne of God, he maketh the by his omnipotency his owne Body & his owne Blood) and consequently we teach the communication and vniity of (his) Flesh, and of (his) Spirit (with vs; our flesh being fed with his Body and Blood, and receauing thereby his Spirit to liue for euer.) For as the bread which commeth from the Earth, receauing the vocation (or word) of God, is now no more common bread, but the Eucharist, consisting of two things, the one earthly (comming from the earth) and the other Heauenly, (the Body and Blood of the Sonne of God:) so also our bodies receauing the Eucharist (by the communication and vniitie of his flesh with ours) are no more corruptible, hauing now the hope of Resurrection. So that according to these auncient Fathers; as we belieue our Sauour to be the Sonne of God: so must we belieue the Eucharist to be his Body and Blood. And as we belieue the Resurrection of the Flesh: so must we belieue that our flesh is fed with the flesh of Christ. And eyther you must change your opinion, or els, as now you haue ceased to offer these things, and to feed your flesh with the body and blood of Christ; so you are also in danger to change your beliefe as well of the Diuinity of Christ, as also of the Resurrection of your owne bodies.

But it may be, the place which your selfe haue cited, lib. 4. cont. Marcionem, out of the same Author, is no lesse with you the was the former agaynst you: his words are these: *Professing therefore that with a desire he desired to eate*

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the Pasche as his own (for it was not seemly that God should desire to eate the Pasche of another) hauing taken the Bread, &c. he made it his owne body, saying: This is my body; that is, the figure of my body. But the figure had not beene, vnlesse there were a true body. Whereof citing imperfectly, but halfe the Sentence: This is my body, This is the figure of my body, and changing that, into this, to make it sound more fully for you, you guilefully omit the other halfe; The bread which he tooke he made his body, saying, This is my body: which are euidently against you. The words also which you cite, wherein the Author seemeth to say, This is my body; that is to say, this is the figure of my body, and no more, your Aduersaries do clearly shew to haue another meaning.

First, because otherwise, he should not only teach that which is directly contrary to his former Doctrine in the place before alleaged, but also should contradict himselfe in this very sentence: for according to our exposition he should not haue sayd, that Christ tooke bread & made it his body, which is false, if it be only a figure of his body; but that he tooke bread, and made it the figure of his body, saying: This is my body, that is to say, the figure of my body, and consequently in the words that follow, he should haue sayd, But it were not a figure vnlesse there were a true body; and not as he doth, but there had not beene a figure, if there were not a true body. For if the figure and the body were both at the same tyme, why should he say of the one, that it had beene, and of the other, that it was?

Secondly, your Aduersaries therefore do say, the meaning of those words, This is my body, that is, the figure of my body, to be; This is my body, that is, the figure of my body in the Law, now by me fulfilled; Or, This is my body, that is to say, this is the bread which was a figure in the Law signifying my body, and is now fulfilled by me; hauing relatiō to the words of the Prophet Jeremy which a little after he citeth and expoundeth, and sheweth to haue beene then fulfilled by  
our

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our Sauour. As in the like sense *S. Iohn Baptist*, for example, when he saw our Sauour might haue sayd, *This is the Messias, that is to say, The Lambe of God which was the figure of the Messias in the Law*, to signify, that the Prophecy of the Lambe of God in *Isa. 16.* was then fulfilled in our Sauour.

Therefore that *Tertullian* meant to say, *This is my Body, that is to say, the figure of my Body*, now fulfilled &c. your Aduersaries doe plainly proue. First, because it is euident that *Tertullian* in this place intended to shew how our Sauour in his *Pasche*, fulfilled the law, against *Marcion*, who being an Enemy of the Old Testament, contended that our Sauour came to dissolue it; and *Tertullian* argueth against him in this maner. The Bread of Christ in the law did signifie the Body of Christ, which he proueth out of *Ieremie 11.* saying: *Come, let vs put Wood on his Bread: that is (sayth Tertullian) the Crosse vpon his Body.* But our Sauour gaue his Apostles, that Bread which he made his Body, saying, *This is my Body*, therefore he fulfilled the law, in giuing that Body which the law figured in Bread, and was therefore called Bread in *Ieremie*.

In the same manner againe he proueth, that giuing his Bloud in the forme of Wine, he fulfilled the law, because he gaue that which the law figured in Wine, and therefore *Gen. 49.* was called Wine, where it was prophesied of our Sauour; *That he should wash his stole in Wine, that is, (sayth Tertullian) his Flesh in bloud;* So sayth *Tertullian*, he, *qui tunc vinum in sanguine figurauit*, who then made Wine a figure of his Bloud, now consecrated his Bloud in Wine.

Secodly, your Aduersaries proue the same, because *Tertullian* vseth theie former words, to proue also against *Marcion*, that our Sauour had a true Body, and not the shadow or phantasme only of a Body as he contended. Which supposing that his Body was (As *Tertullian* speaketh) the figure of his Body then fulfilled; he proueth,

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because vnto the figure of a Body to be Crucified, there must answere a true Body: for of a Phantasme (sayth he) there can be noe figure.

Secondly he proueth the same, *Because in the mention of the Cupp, instituting his Testament signed with his Bloud, he confirmed the substance of his Body.* That is to say: he confirmed his Body to be no shadow, but a substance; for, sayth he, *the proof of Bloud, is a proof of Flesh; and the proof of Flesh, is a prooffe of a true body.* Wherefore hauing giuen Bloud in his Testament, he gaue also a true Body.

These Arguments therefore haue place, if according to the sense which your Aduersaries make of the words of Tertullian, *Our Sauiour fullfilled the law, by giuing that which was figured in the law.* But if according to your exposition he gaue only a figure of his Body and Bloud; he gaue not that which was figured in the law, as Tertullian himself expoūdeth the law; for that which was figured in the law (sayth Tertullian) was that Body which was to be crucified, & by consequence he fullfilled not the law: which notwithstanding was the Heresie of *Marcion*, there condemned by Tertullian. And againe, if our Sauiour had giuen that which was only a figure of his Body, Tertullian could not haue proued thereby, that our Sauiour had a true Body answerable to the figure therof, in the Prophet *Jeremie*. For if there might haue beene a figure of a figure, there might haue been also a figure of a Phantasme. And if in the mention of the Cup, he had not signed his Testament with true, but only with figuratiue Bloud, his Testament had not beene true, but only figuratiue; neyther had he thereby confirmed, that his Body was a true Substance. For figuratiue Bloud, could haue proued but figuratiue flesh, and figuratiue flesh could haue proued but a figuratiue Body.

Add vnto this, that if in your sense Tertullian hath sayd, *This is my Body, that is, the figure of my Body: Marcion might as well haue sayd in lyke manner: This*

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is my Body, that is to say, the shadow, or Phantasme of my Body. And so in effect, Tertullian had agreed with *Marcion*, whose Heresy he there condemned; and had impugned the Truth of the *Eucharist*, which he there mentioned; for as *Ignatius* long before obserued the Simonian and the Saturnian Heretikes, did not admit *Eucharists* and *Oblations*, because they did not confesse the *Eucharist* to be that flesh of our Saviour which suffered for our sinnes, *Epist. ad Smyr. ut citatur à Theodoro to Dial. 3.* Wherefore if *Tertullian* had not confessed the *Eucharist* to be the flesh of Christ, he must also haue denyed the *Eucharist* and the oblatiō thereof; and for the same reason the Protestants denying it to be the flesh of Christ, and consequently denying the oblation thereof, it is euident that they admitt not the *Eucharist* of *Ignatius*, no more, then the Simonian and Saturnian Heretikes haue done before them; but instead of the *Eucharist* which was in his dayes, they haue supposititiously brought in another of their owne inuentiō.

This is that *S. Ignatius Martyr*, the disciple of *S. Iohn*, thought to be that Boy, who was found to haue the five Barly loaves and two fishes which our Saviour multiplied, that thereby the harts of men might be the better disposed to belieue the locall multiplication of his owne body in the dreadfull Mystery. Euen frō thence he tooke a great deuotion thereunto, and was euen then ordained to be a witnes of the admirable Doctrīne thereof. *I delight not, sayth he, Epist. ad Rom. post med. in the nutriment of corruption, I desire the Bread of God, the Heauenly Bread, which is the Flesh of Christ the Sonne of God, and the drinke which is his Bloud,* And as he had beene fed with the bread, which was Christs flesh while he liued, so when he came to dye, he desired that his flesh might be grown'd as in a Mill with the teeth of Lyons, that he might be made cleane bread for the mouth of our Saviour. Where also he sayth: *It is not lawfull without a Bishop (that is to say, without orders receaued from a Bishop) to baptize, nor to immolate Sacrifice.*

And

And what Protestant Minister will take vpon him, to immolate Sacrifice? Or what Protestant Bishop, eyther can or will giue him power to doe it? For which cause the Centurists, *Cent. 2. cap. 4.* affirme those wordes of his, to be incommodious, *Col. 55.* dangerous, and as it were the seedes of errors, *Col. 167.* Yet this is that *Ignatius* of the first Age, whome your Doctores with vnspeakable bouldnes claymed to be theirs, as you know in the former Conference; and in their Booke would make fooles belieue, that the Catholikes when they heard him named, much reioyced, taking him to be *Ignatius Loyola*, the founder of the Society of *IESVS*. But the truth is, your Doctores might aswell haue claymed the latter as the former. For if his Religion be tryed by Workes, or Epistles that are extant, then your Authors disclayme from the former no lesse then from the later. Your *M. Wotton* being vrged with the saying of *Ignatius* in the behalfe of Merit, taken out of his Epistle to the Romans, vndoubtedly his, as both *S. Hierome* and *Eusebius* acknowledge, yea *S. Irenaeus* (*lib. 3. aduers. haeres. prope finem*) doth alleage a sentence of this Epistle yet to be found therein: being I say, pressed with this testimony, your Doctor in his defence of *Perkins* pag. 339. answereth in these wordes: I say plainly, *this mans testimony is nothing worth, because he was of little iudgment in Diuinity.* What more could he haue sayd in contempt of the testimony of *S. Ignatius of Loyola*? But your Grand Maister *Caluin* yet speaketh more plainly in his Institutions l. 1. c. 14. §. 44. *Ignatium quod obtendunt, nihil nanijs illis qua sub Ignatij nomine edita sunt, putidius.* Whereas they produce the testimony of *Ignatius*, I say nothing is more rotten or corrupted (with Papisry) then those trifling Epistles that go vnder his name. If nothing be more rotten, that is, more Papislicall, and contrary vnto Protestants then the Doctrine of the writings we haue of *S. Ignatius* the Apostles Disciple, then is heasmuch for vs as *S. Ignatius of Loyola*. And the same *M. Caluin* in his booke

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Booke de participatione Christi in Cæna, whereas *Westphalus* the Lutheran alleadgeth the testimony of *Ignatius* cited by *Theodore* in his 3. Dialogue, out of his Epistle ad *Smir-nenses*, where he chargeth the *Memandrian* Heretikes with his Calvinian hereticall Doctrine, *Non consentitur Eucharistiam esse carnem Saluatoris nostri Iesu Christi*, they do not be-lieue the Eucharist to be the flesh of our Saviour Iesus Christ; *Caluin*, I say, not without disdainne frameth this answer: *What ingenuity is this to cite the Epistle of Ignatius which euen an ordinary (Friar or) Monke would hardly acknow-ledge as his owne? They know that haue read those toyes that they con-tayne nothing but tales of Lent, of Chrisme, of Tapers, of Fa-asting, and festiuall dayes, which through superstition and ignorance crept into the Church after Ignatius his dayes.* Thus *Caluin* spea-kes of the Epistle cited by *Theodore*; by *Eusebius*, by *S. Hierome*, for the Epistle of *Ignatius*. So that as I sayd, if the Religion of *S. Ignatius* the Disciple of *S. Iohn*, be tryed by his writings, which all antiquity acknowledge as his, he is found, euen by the confession of Protestants, as very a Papist as was *S. Ignatius of Loyola*, to wit, more then any ordinary Friar or Monke. What desperation then was it of Doctour Featly, & to what a *Non-plus* was he brought, when he was forced to giue vnto *Ignatius* and his writ-ings the first place after the Apostles in the Catalogue of Calvinian Professors? For this Author can no more be coupled together with *Caluin* in the same Religion and Church, then light can agree with darknes, Christ with Beliall. Which (besides what hath beene sayd) may ap-peare in the Preface of his Epistle to the Romans, by the great *Encomium* he maketh of that Church, *Qua præsidei in Regione Romanorum*; which presidence must needs be vn-derstood of the Church of Rome aboue other Churches.

Thirdly, to draw to an end of this point, *Tertul-ian* seemeth to proue, that our Saviour gaue his true bo-dy, because he professed, *That with a desire he desired to eate the Pasche as his owne*; for that it had beene vnseemly, that God

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should



66 *Tertul. & Gel. falsely alleaged.* Sect. 12.

should haue longed after the flesh of the Iewish Lambe (or *quid alienum*) or after any thing els that was anothers. But if he had desired to eate bread with his Apostles, he had not desired to eate his owne, but that of another; and it had beene no lesse vnseemely, that God should haue longed to eate the bread of another with his Apostles, then to eate flesh of another with the Iewes.

Lastly, if this sentence of Tertullian be obscure, it must be expounded by the other place before alleadged, where he sayth, without any ambiguity, that our flesh is fed with the body and bloud of Christ. For it were agaynst all reason that the plaine words thereof should be expounded by this other place, which seemeth to containe two contrary senses, and therefore is often alleadged by vs agaynst our Aduersaries, and by our Aduersaries against vs.

As concerning *Gelasius cont. Eutichem*, the last Author that you alleage; I wil be content that *Chemnitius* a learned *Lutheran*, and as great an Enemy of *Transubstantiation* as your selfe; be iudge betweene vs, whether that place doth fauour it, or doth sound any way for it: his words are these *Examen. part. 2. pag. 88. Gelasius sayth, that the Wine and the Bread of the Eucharist, by the work of the holy Ghost, doe passe (or conuert) into the diuine Substance of the Body and Bloud of Christ; and verily these words do seeme to sound very strongly for the establishing of Transubstantiation. For that which passeth into another substance, and that by the working of the holy Ghost, certainly doth seeme, not to remaine in his former Substance. If you had seene this place, or if passion had not blinded you, had it beene possible you should haue cited Gelasius against Transubstantiation, which by the iudgment of such a professed enemy thereof, doth make so strongly for it.*

Section



*The Conclusion of this Treatise.*

**T**Hus much concerning the Authories of the Fathers alleaged by you, partly false cited, which may be pardoned; partly falsified, which seemeth to touch your Honour; and all of them eyther wholly peruerter, or far from the matter; which coming from a Knight sheweth an excusable ignorance in this kind of learning: But against the substance of the booke you receaued, as I haue shewed in the 4. first *Sections* of this Treatise, you haue answered nothing. Now therefore, good Syr, if according to your Degree, you will doe your owne selfe Knights seruice, indeed set to your shoulders, and vnderprop your Church, as *Atlas* was faigned to support the heauens; for as you haue heard and seene in the former *Sections*, it is so mainly battered with fower such peeces of great Ordinance, that vnlesse it be mightily sustained, the sound of the alone is sufficient to shake it downe and ouerthrow it. 1. Their visible Succession in all Ages. 2. Their Conuersions of Nations in all Ages. 3. Myracles in confirmation of their Doctrine in all Ages. 4. Censures of Fathers and Councells, for the condemnation of yours, in all Ages.

For 1. your Doctors did but beg the Question, when they made clayme to Christ and his Apostles, and began at the wrong end, making that their Argument, which should haue bene their conclusion, & was to be proued, by nominating Protestants to succeed them in all Ages, and especially in the Ages before *Luther*, according to the words of the Question, which they vndertooke, to answer. What shoule shame, and extreme confusion is it to your Cause, when being vrged to name or bring forth but one Protestant in 500. or 1000. yeares, before *Luther*,

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you

you are eyther constrained to answer it is not necessary, or els supposing the ignorance of those that heare you, yow are inforced to cloth your nakednesse, with the raggs of *Wyckliffe & Waldo*, and other such accursed Heretikes; all of them holding some points with your Adversaries against you, and being for other grosse heresies noe lesse detested by them, then condemned by you. Rather let the bowells of *Oxford Librarie* be ripped vp, and ransacked from end to end. Or els neuer leaue digging; vntill you haue wrought your selues into those caues where Protestants liued for so many hundred yeares, to find some Volumes, some Commētaries, or some Records of the Actes and Gestes of your Auncestors. If nothing can be found in Europe, recommend the matter to the East Indian Cōpany, or to the Westerne *Voyagers*, to seeke and search among furthest Nations, for Protestants, lineally descended from Christ & his Apostles; which being discovered, were better found then Mynes of gold. For vnlesse by some such meanes, the Professors of your Ghospels may be brought to light, your Church cannot long continue aboue ground, but the former Question alone, will suffice to coniure it downe againe into her auncient darkenes.

2. What can be more vnworthy, the whe *Priests, Iesuites*, & other *Religious men* execute the cōmādemēt & cōmissiō of our Sauour in carrying his Ghospel to the ends of the Earth, as their Auncestors haue done in all Ages before them, thereby prouing themselues their true Successors, whome our B. Sauour, according to his promise, *Matt. 28.* hath euer assisted, and will alwaies accōpany, *Teaching and baptizing all Nations, Omnis diebus, vsque ad consummationem seculi*, all dayes, or euery day vnto the end of the world: that your wiued Ministers in the meane tyme, satined with their benefices, should only execute their owne malice in rayling vpon those laborious men, and deprauing their Christian endeavours, thereby shewing

ing themselves to be that peruerse and bastard generatio<sup>n</sup>, which instead of cōuerting Infidells doth labour only to subuert belieuers; instead of planting the faith of Christ, only indeauor to extirpate that Faith, which they found to be already planted; & instead of sowing the first corne, only scatter cockle and darnell vpon that corne which was first sowed by others. Rather set forth whole fleets of Ministers, with their numerous families both for the East, and for the West, to bring those miserable Nations vnto the liberty and light of the Gospell, that haue layne so long captiue vnder the foule bondage and execrable Tiranny of the Prince of darknes. Then it would be quickly tryed whether in those parts the diuells would submit themselves, and fly before them: or, *Whether like the stronger party Luc. 11. 18.* as hitherto in Virginia they haue shewed themselves, *they would be able to keepe in peace the soules and vessells which they haue there soe long possessed;* vntill there come others stronger thē your Ministers that may be able to bind them.

3. What can be more impious, then whereas your Aduersaries, like true Christiāns confirme their doctrine in all Ages by those signes & myraculous operations, which were promised to follow the true belieuers, *Marc. 16. 17.* you on the other side should haue nothing to answer, but only like Iewes and Pagans to laugh at them, and at the holy Fathers themselves that were so simple, as eyther to testify or to belieue them. Rather ioyne your harts and your hands together, that once in your tyme, you may see a Generall Councell from all Protestant Prouinces meete together, where out of so many Religions sprūg vp amongst you, hauing chosen one by Lot to be generally professed, beseech him, who heareth all those that with a true Fayth doe call vpon him, to confirme that chosen doctrine by some ostension in the *Sunne*, or in the *Moone*, or with some such notorious signe from Heauen, as might no lesse exceed the former Myracles of the Pa-

pistles then the wondrous workes of *Moyſes*, confounded the magicall practiſes of the Egyptian Sages.

4. And laſtly, what can be more voyde of ſhame and conſcience, then to claime thoſe Fathers of the firſt 500. yeares for yours, that haue ſo impartially cenſured ſo many ſeueral points of your Doctrine in the Heretikes of their tymes (for the which I refer me to the fourth Sectiō of this Treatiſe) as he that conſidereth them, may juſtly eſteeme the body of your Religion to be almoſt nothing els, but only a conſarcination or bundle of old Heresies, condemned by them. Rather ioine all in prayer, that if your Cauſe be true, as Almighty God vouchſafed in his owne perſon, to juſtify *Iob*, againſt his friends; ſo that our Sauour would be pleaſed with a voyce from Heauen, to juſtify you agaynſt the Fathers. But ouer Shooes, ouer Head and Eares, ſayth the Prouerbe; according whereunto, if being once entred into a bad cauſe, it be reſolued, that ſtill you muſt needes goe forward; ceaſing to falſify the words, and to peruert the meaning of thoſe holy Fathers, leaſt God in his iuſtice double your puniſhment, as you double your iniquity, hold your ſelues to the Scripture alone, and to your owne interpretation of Scripture (with *M. Luther*, and *M. Caluin*, and thoſe learned Proteſtants of your owne Nation for ſo many yeares together) not fearing to reiect the Fathers that were but men, and directly refuting their errors; for in ſo doing, though you ſhould want verity, yet God might be pleaſed at the length, to haue mercy vpon you for your ſincerity.

O Mercifull God, the Author of all truth! If you be in the truth, why ſhould you defend it by fraud and falſhood! And how can it ſtand with his good will and pleaſure, that againſt ſo many powerfull Arguments and euident demonſtrations to the contrary, you ſhould any longer thus contentiouſly hold it? And obſtinately ſo continue to profeſſe it?

Certainly



Certainly those 4. Considerations before remembered and reported more at large in the 4. first Sections of this Treatise, do make it so cuidēt vnto me, that theirs & not yours is the only true visible & vniuersall Church ordayned and founded by Christ and his Apostles, to teach the world; that I wonder in my hart how any learned Protestant can be so blinde as not to see it, or so voyd of honesty, as not to confesse it. Neyther if I were now a Protestant should any thing with-hold me from ioyning my selfe vnto them, vnlesse it were only in honor of that Religion wherein I was bred, to expect a little, *Whether the foresayd Catalogue* of the Names of your Professors in all Ages, and especially in the Ages before *Luther*, might be found and produced. The Question is now very happily set on foot; I hope it wilbe soundly followed; and it were to be wished, that no other Controuersy might be imbraced, before this, which is but matter of fact and the key of all the rest, be fully cleared. If Satisfactiō may be giuen in this poynt, you may the better hope to be satisfied in the rest. But if not so much as one man can be produced in 500. yeares before *Luther*, that held not some maine points of Popery against you, or some other grosse errors condemned by you: if when *Luther* first began, not one Protestant can be named, that did not first fall from the Religion wherein he was bred, or which he had first receaued; then certainly it is not to be marueiled, if thousands and thousands ere it be long, doe renounce & abandone (with prayer for those to come after the, whom they shall leaue behind them) that vpstart Fayth which was new when *Luther* began, and none at all before *Luther*.

**A** Lmighty God, inspire the hart of his Majesty, whom it importeth noe lesse then our selues, that whereas the Catholike Recusants were neuer as yet accused of heresy, according to forme of Ecclesiasticall iustice, much lesse sommoned and called to make their answer, or iuridicall



ridically condēned; & that their Enemies formerly refused by Generall Coucells according to the Auncient Law and receaued custome of the Church, haue notwithstanding, beene hitherto admitted, not only as accusers, but also as witnesses and iudges against them, whereby the people of the Land, being constrained to heare the one party, and restrained from hearing the other, haue been morally compelled to loue the one and hate the other, to magnify the one and detest the other; his Maiesty would be pleased to grāt vnto all his louing subiects, for the salvation of their poore Soules committed to his charge, that now at the length they might be allowed both their eares, to heare both sides indifferently, to weigh and ponder both causes, and well to cōsider of both Religions. Left vnder the plausible name of spirituall liberty, they be cunningly held in miserable captiuiety: being flattered with the shew of light, they be insnared in dubble darkenes: & being deluded with presumption of knowlege, they be bound and buried in most dredfull ignorance. A request soe fauorable both in the sight of God and Man, and so agreeable to the principles of Protestant Religion, as I thinke it can be vngratefull to none, who doe wish vnfeignedly, that only falshood may be suppressed, and the truth maintained. For the which all those that sincerely desire to serue God vprightly, shall be infinitely obliged to pray for his Maiesty; not only as for their Gracious King, but also as for their deliuerer from the thraldome of conscience wherein he found them, and for the Author of their chiefeest liberty wherein he should place the.

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